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JEZREEL:

THE PROBLEM

OF

JUDAISM AND CHRISTIANITY SOLVED.

BY

DAVID,

PRINCE OF EPHRAIM, AND HEIR TO THE THRONE OF JERUSALEM
AND OF THE HOLY OR PROMISED LAND.

ANN ARBOR, MICHIGAN:
IRVIN MOORE, GENERAL AGENT,
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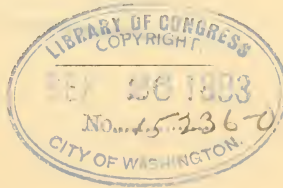
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AND OF THE HOLY OR PROMISED LAND.

"Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel."—Hos. i, 11.



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"For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim.

"Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days."—Hos. iii, 4, 5.

"And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it."—EZEK. xxxiv, 24.

PREFACE.

THE object of this little work is to give a brief sketch of the kingdom, laws and religion of the future, wherein justice, mercy and peace shall meet together; which is destined to supplant the present governments and religions of the world. The work is offered for inspection with the sincerest of motives, and sent on its mission in the firm belief that many will appreciate the pure and lofty principles which it inculcates. It is hoped that those who read it will lay aside prejudice and weigh its purport in the balance of reason, justice and truth, and, above all things, according to the great standard, the BIBLE, and not according to the gospel of the churches of the nineteenth century; for their end has come, and the hour of their visitation is at hand.

This is a prophetic book based upon the standard prophets and apostles, and is intended to inform those who read it of the time and place of many of the great events mentioned in scripture, of the coming of Christ, the burning of the tares, and the setting up of this great kingdom of God.

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CHAPTER I.

ONE PROPHET MORE.

“BEHOLD, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord :

“And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.”—Mal. iv, 5, 6.

This is one text among many which proves that this prophet has to come before the judgment and the kingdom, and the coming of the Lord my God and all the saints. He will have to offer a platform that both Jew and Christian can accept—will have to accept, or else stand the judgment, and the curse of Almighty God that he will bring upon the earth.

Before I give the principles that Jew and Christian will be called to meet on, it is quite necessary to show from the sacred oracles that such a prophet, priest and king is spoken of, and promised to his people.

Moses is the first that foretold the coming of a prophet like unto himself ; which the people will be called to listen to, or else be cut off and suffer loss (Deut. xviii, 15–22).

Moses says this prophet is to be one of your brethren ; so let no fanciful idea enter your mind that he is anything above or below a man. This man is not to be sent without sufficient proof of his mission. His understanding of the proper interpretation of scripture will be such that he will foretell events of the greatest magnitude, both of good and of evil, according to whatever side they elect to stand on ; and there is one event in particular that will entitle him to the name Elijah, because it is a prediction of fire, of the burning of the tares, in a certain locality and for a certain purpose, which will be given in its proper place. Moses gives us the key how we shall know if he is a true prophet of God, or an impostor : “If the thing follow not, or come to pass, that is the thing which the Lord hath not spoken.”

So all can test the matter for themselves. Elijah is to be the leading instrument in the restitution of all things spoken of by the prophets, and referred to by Peter in Acts iii, 21-23. Christ had ascended to heaven at that time, and was not to come again until the great restitution spoken of; and, according to Peter, the prophet like unto Moses has to come first, to be instrumental in the restitution before Christ comes. This prophet is called David by Jeremiah, as it is written, "Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, The Lord our Righteousness" (Jer. xxiii, 5, 6).

The restitution is to take place in David's day, and he is to be their king, and teacher of righteousness to the people. "But they shall serve the Lord their God, and David their king, whom I will raise up unto them" (Jer. xxx, 9). "And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the Lord. The fierce anger of the Lord shall not return, until he have done it, and until he have performed the intents of his heart; in the latter days ye shall consider it" (21, 24).

Again the prophet holds up to our view the coming of this prophet like unto Moses. "Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually (Jer. xxxiii, 14, 15, 17, 18). This David is never to want a son to sit upon the throne of the house of Israel; that is, he is never to be without a son — a perpetual dynasty, to and for all time to come. Also the priests and Levites are to be perpetual. This David is to spring from the house of Joseph

and of Ephraim. Jacob gave the birthright to Joseph. Judah was not promised a perpetual dynasty; as it is written, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come" (Gen. xlix, 10).

The tribe of Judah was to have the sceptre until after Christ came; and when the kingdom is set up, the sceptre is promised to Joseph; as it is written, "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall. The archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; from thence is the shepherd, the stone of Israel" (Gen. xlix, 22-24). The stone here alluded to has reference to the same that is spoken of by Daniel, that was to smite the image and destroy it. This stone is the kingdom of God, with their Prince from the house of Joseph at their head, that is to smite the nations. "And the stone . . . became a great mountain and filled the whole earth" (Dan. ii, 35).

Jacob gave Joseph the most unbounded promise of future greatness. "The blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren" (Gen. xlix, 26). The crown or sceptre is to be given to Joseph. Moses corroborates this interpretation in that sublime poem on the plains of Moab, at the time he was called away. "And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush; let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and

they are the ten thousands of Ephraim, and they are the thousands of Manasseh" (Deut. xxxiii, 13-17).

Joseph is the favorite, and has the promise of the birthright, and of the dynasty that will have no end. Reuben was the first-born of Israel; "but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's" (1 Chron. v, 1, 2).

Ephraim is called the firstborn, because he succeeds Joseph, and holds the birthright at the present and for all future time; although his rights and the rights of his people are not recognized, but they are at hand to come.

This new and everlasting kingdom that is to be set up is called the New Covenant, that is never to be broken up. This kingdom is not to be the same as the old one under Judah. "Thus saith the Lord God, Remove the diadem, and take off the crown; this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him" (Ezek. xxi, 26, 27). It is the right of the one whom God sees fit to choose; but must be of the house of Joseph and of Ephraim, as predicted.

The psalmist David speaks of this other David that is to be raised up in the latter days, in the following words: "Then thou spakest in vision to thy Holy One, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people. I have found David my servant; with my holy oil have I anointed him: with whom my hands shall be established; mine arm also shall strengthen him. The enemy shall not exact upon him; nor the son of wickedness afflict him. And I will beat down his foes before his face, and plague them that hate him. But my faithfulness and my mercy shall be with him; and in my name shall his horn be exalted. I will set his hand also in the sea, and his right hand in the rivers. He shall cry unto me, Thou art my father, my God, and the rock of my salvation. Also I will make him my firstborn, higher than the kings of the earth. My mercy will I keep for him for evermore,

and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven" (Ps. lxxxix, 19-29). The psalmist David was not the first king of Israel in his day; so the text will not apply to him and his throne, to last as the days of heaven; and the psalmist David has no throne on earth. Hence it is easy to perceive that it applies to the David of Ephraim, to be raised up in the latter days.

CHAPTER II.

THE TEMPLE.

“BUT in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

“And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem.

“And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

“But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.”—Micah iv, 1-4.

Looking at the state of affairs all over the world, many well-disposed people may doubt of this good time to come. They do not have faith in the word of God. They behold a multitude of sects, parties, and opinions, which it would be hopeless to expect to unite. The fault must, of course, be in the people; not in God, nor in the bible. Man is permitted the widest latitude in his choice of what kind of business to follow, of what kind of a house to build, and so forth; but he is not allowed a wide field in matters pertaining to law and the principles of religion. It is laid down for us in the plainest terms. The man who steals money has not fallen to as low a grade of humanity as the minister of the gospel who works his way into a church and gives us an adulterated gospel, teaching for bible-truth what is not truth, and by so doing trampling the truth and the word of God under foot; despising the truth, and also the man that

dares believe it, and by so doing offending his God and injuring the community at large.

The question is, will this good time to come ever arrive by the present systems of teaching on law and religion? No, never; simply because it is contrary to the bible, to truth and to reason. The ministry of the times in which we live seem anxious to spread the bible broadcast all over the world, with the injunction to believe its teachings; and they do not believe it themselves. They may think, and do claim, that they do, I will grant; but they do not. Do not think me uncharitable or unkind; for no church or people is so friendless as that which has no one candid enough to point out its errors. The ministry teach that if all the people were swallowed up in their different churches, and did as they tell them, we should have a millennium at once; but is it true? No; the bible distinctly shows that there is to be no millennium, no lasting peace, until after all the present Christian churches are disbanded, and the people called out to accept a better and an older religion, the religion of the bible. The hearts of the people require to be turned back again to the law and gospel of God, as revealed in the bible. New religions and new Gods are not the best. There is to be no peace until after the end of the world, and until Christ comes, and the kingdom is set up whose centre is to be at Jerusalem; for the law is to go forth from Zion, and the word of the Lord from Jerusalem. After that they shall beat their swords into plowshares, and learn war no more. This good time is not to come until the house of the Lord is built in the top of the mountains, that is, the temple of the Lord, on the hill of Zion. It is to be for a dwelling-place for the Most High to dwell among his people; to teach them, at all times, the principles of truth and justice, and see that they are carried out to the letter.

There is nothing, perhaps, that we could think of, that would work as quick a reformation for the good of our fellow man as a just and honest government. If I had to dispense with one or the other, I would choose the schoolmaster and the honest government, and let the ministers of the gospel go by the board, until they learned to preach all the truth, and not a part of it only. Adulterations are not wholesome, and the soul craves for principles of truth, or should do so, as much as the body craves

for food. The body will die for want of food; so will the spirit, if we fail to find the truth and act up to it. The entire man will as completely go back to his original elements as though he had never existed, and beautiful worlds will be moving in order in the great universe of God, and he all unconscious of either the joy or the sorrow of its occupants.

A government of intelligence, honesty and justice is what is wanted, and a church of the same stamp, to go hand in hand; and it is such a government and church that is offered to the people for their acceptance.

There is a full description of a temple, from the fortieth chapter of Ezekiel to the end of the book; which is to be built for the honor and worship of God, on Zion at Jerusalem; from whence will be promulgated the pure principles of law and religion, without mixture of error. "And David my servant shall be king over them: and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and children's children, for ever; and my servant David shall be their prince for ever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore" (Ezek. xxxvii, 14-28).

This temple is the one spoken of as the second temple, which was to be greater than the first, greater than Solomon's. This one has never been built. Solomon's temple was destroyed and rebuilt several times, but never came up to its first glory; but our future temple is to excel Solomon's in all its glory, and will have one advantage over the first,—it is to be for evermore. "Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. And I will set up one Shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their

shepherd. And I the Lord will be their God, and my servant David a prince among them ; I the Lord have spoken it " (Ezek. xxxiv, 22-24).

The prophet shows that this David shall be a priest upon his throne, to offer sacrifice and burnt offerings unto the Lord, on Sabbaths and on solemn feasts.

The Lord, when he comes to his temple, is to come in through the east gate, facing the Mount of Olives ; and no man will be allowed to enter in through it, because the Lord, the God of Israel, came into his temple through that gate. It is for the prince : he shall enter in through the porch of that gate, and go out by the way of the same. "Then he brought me back the way of the gate of the outward sanctuary, which looketh toward the east, and it was shut. Then said the Lord unto me, This gate shall be shut, it shall not be opened, and no man shall enter in by it ; because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut. It is for the prince : the prince, he shall sit in it to eat bread before the Lord ; he shall enter by the way of the porch of that gate, and shall go out by the way of the same " (Ezek. xlv, 1-3). This gate is to be forever held sacred to the Lord, because the Lord comes through that gate into the temple, to dwell there forever with his people.

All the land from the river of Egypt to the river Euphrates is to be divided by lot for an inheritance, with the temple in the midst ; and the priests are to get their inheritance in the holy portion of the land, for houses for the ministers of the sanctuary. "And a portion shall be for the prince on the one side and on the other side of the oblation of the holy portion, and of the possession of the city, before the oblation of the holy portion, and before the possession of the city, from the west side westward, and from the east side eastward ; and the length shall be over against one of the portions, from the west border unto the east border " (Ezek. xlv, 7). "Thus saith the Lord God, If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons' ; it shall be their possession by inheritance. But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty ; after it shall return to the prince : but his inheritance shall be his sons' for them. Moreover, the prince shall not take of the people's inheritance

by oppression, to thrust them out of their possession: but he shall give his sons' inheritance out of his own possession; that my people be not scattered every man from his possession" (Ezek. xlv, 16-18).

I have brought in the land, and the people, and the coming of Christ, in connection with the temple; the coming of the Lord through the east gate, and the prophet like unto Moses, and how he is connected with this great restitution. The prophet like unto Moses is one and the same as the prince in Ezekiel. This great restitution is the only bright star that seems to beckon us on to hope; for be assured that there is not the slightest prospect of bettering the world in any other way than that which is laid down by the bible. The wicked and seducers are waxing worse and worse, and the only way to be able to stand on Christ's right hand is to investigate this great question, and all the important questions connected with it. I can give only a few quotations from the prophets, in this brief work. Turn to the Book, read the sacred oracles. I will do my best to point out the way; but I cannot do the work of others, and the man that fails to take an interest in this great restitution will suffer serious loss,—a loss that perhaps he will never be able to repair.

The prince is instructed not to take of the people's possession by oppression, which excludes him from being anything but a man. Such advice referring to Christ would be altogether out of place; and there is a distinction made between the sons of the prince and his servants, in respect to giving them possessions. So the prince can have no reference to Christ.

The division of the land, in this final and great restitution, is to be different from what it was under Joshua. Examine the last chapter of Ezekiel: "It was round about eighteen thousand measures: and the name of the city from that day shall be, The Lord is there" (Ezek. xlviii, 35).

CHAPTER III.

MICHAEL.

“AND at that time shall Michael stand up, the great prince which standeth for the children of thy people ; and there shall be a time of trouble, such as never was since there was a nation even to that same time : and at that time thy people shall be delivered, every one that shall be found written in the book.

“And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

“And they that be wise shall shine as the brightness of the firmament ; and they that turn many to righteousness, as the stars for ever and ever.”—Dan. xii, 1-3.

Michael is one and the same with David and Elijah the prophet, who is to stand up for the children of God, both Jew and Gentile. *Michael* means *one like God* ; *David* means *beloved*. Man was made in the image and likeness of God ; and, as a matter of fact, anyone whom he sees fit to choose is like him. Malachi calls him Elijah, in view of his office ; for he is to predict a great fire, the burning of the tares, as the one great proof of his mission. He is to inform the people of the locality of the fire, and give them something definite concerning the object of it. And as the fire coming down and burning up the sacrifice on the altar was a proof to the Jews that Elijah was a true prophet of God ; even so the prediction of David, the latter-day Elijah, will be a proof to the people of the present time that he is sent of God to redeem his scattered people. Daniel gives the time when this prophet, or Michael, was to be born. “And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days” (Dan. xii, 11).

The daily pagan abomination was taken away, and the abomination of popery was set up, in the year of our Lord 538,

at the time the last of three horns of the Roman Empire was given to the pope ; so add 1290 years—a day standing for a year in prophecy—to 538, and the result is 1828, that is, the year Michael was born, on the 12th of February. “Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days” (Dan. xii, 12); that is, blessed is he, Michael, to be that year. Putting down 538 for a starting-point, which is the proper date, and adding 1335 years, we have 1873 ; and that year he started on a tour to the Holy Land ; and while sitting over against the Mount of Olives, on the hill Miser, or little hill, looking down on the land of the Jordan, the eyes of his mind appeared to be opened, and he saw, what others have failed to see, the meaning of the parable of Christ on the burning of the tares ; and that was fulfilled which was written by the prophet Daniel, that Michael should be blessed that year. And the blessing was given to Michael that he should transfer it to the people whom he is to stand up for ; for it would be no satisfaction to him to know this great thing, if it were not to be imparted to the people. He is not to stand up for himself, but “for the children of thy people.” Michael was grievously disappointed in Jerusalem at that time. He expected speedy results ; but, not understanding the parable of the burning of the tares, his expectation was not realized. But even this was a fulfillment of prophecy ; for it is written, “He that goeth forth weeping shall doubtless come again, bringing his sheaves with him.” Michael will undoubtedly return, after the burning of the tares, to the holy city, bringing the multitudes of Jews and Christians, all to be grafted into the Jewish olive-tree, or church, on one common platform, no more to be divided. The end of the world is the end of the gentile dispensation, with all the Christian churches, governments and systems that are not perfect. “And if the casting away of the Jews be the reconciling of the world, what shall the receiving of them be but life from the dead,” even to the whole world ?

“At that time they shall call Jerusalem the throne of the Lord : and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem : neither shall they walk any more after the imagination of their evil heart. In those days the house of Judah shall walk with the house of Israel, and they

shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers" (Jer. iii, 17, 18). "For God will save Zion, and will build the cities of Judah; that they may dwell there, and have it in possession. The seed also of his servants shall inherit it; and they that love his name shall dwell therein" (Ps. lxxix, 35, 36). "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge" (Ps. xlviii, 2, 3).

The uniting of the Jewish and Christian world is beautifully presented to us under the figure of uniting two sticks. "Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these? Say unto them, Thus saith the Lord God, Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel, his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms, any more at all" (Ezek. xxxvii, 16-22).

As may be easily seen, this kingdom has never as yet been set up; for, once established it shall never be pulled down. And then it says, "And David my servant shall be king over them: and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them" (Ezek. xxxvii, 24). The Jews failed to walk in his statutes, and also failed to do them: the text, therefore, refers not to the past.

The ten tribes were carried captive to Babylon, and from thence they never returned to the Holy Land. We find a little glimpse of history in the Apocrypha, but how reliable it is not easy to say,—that the ten tribes crossed the headwaters of the Euphrates, and went a year and a half's journey where no man had ever dwelt. If this was so, they must have traveled toward northern Europe. There is no doubt in my mind that the ten tribes went to northern Europe, and that they became mixed up in the Protestant element in those countries, and that they are now to be found, principally as Protestant Christians. The Jews never took kindly to Catholicism, the pretensions of the pope being too high to suit them; yet they entertained ideas of self-importance not less pretentious. The doctrine of the Trinity, which the pope invented, has done more to keep the Jews out of the Christian church than all other things put together. The Jew has been loyal to one principle of truth,—that there is but one God; but they have failed to find out that Christ was that selfsame being. And the Christians have equally failed to find out that Jesus Christ is the very and eternal Father, the one only and true God. So the one will not have anything to boast over the other when Christ comes in the glory of his kingdom.

“And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt” (Dan. xii, 2). What is this awaking? It is the awaking of the minds, of the understanding, of the people to the solution of this great subject of the kingdom. It is the merest dream to suppose that it refers to the resurrection of the body. A dead body does not exist, and God himself could not raise a thing that does not exist, for the simple reason that it is not there to raise. God could create a body, it is true; but the bible tells us that he finished creation about six thousand years ago. The dead body of Lazarus was perfectly made, and all it wanted was the life; but that same body, if allowed to return to dust and gases, would require, in order to be brought to life again, that the work of creating should be re-established. It took the might of a being who created all things to raise Lazarus, but Christ did not exert the creative power in the act.

“And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever” (Dan. xii, 3). This turning many to righteousness has direct reference to those who will now take an active part in investigating and instructing others as well as themselves in this doctrine of the kingdom that is to be set up at Jerusalem; and they shall possess the good land, and partake of kingly and priestly glory, and shine as brilliant stars in the hearts of the people of the kingdom for ever.

The valley of dry bones in Ezekiel points to the same event as that in Daniel,—to the time when Michael stands up, and of the uniting of Jew and Christian on one common platform of truth and justice, both in state and church.

The stick of Joseph, which is in the hand of Ephraim, and which represents the Christian world at the present time, must be joined to the stick of Judah, which typifies the Jews of the present day, into one kingdom, on the mountains of Israel, to form a great centre of government for the whole world; to send forth its laws and religion as a healing balm to this suffering earth, which is groaning under the grievous wrongs that are being perpetrated every day under the name of law and religion.

This great restitution of the kingdom is what is called the first resurrection. It will place man back half-way at least to his original position and happiness, and is the preliminary step toward restoring him to the state from which he fell, which is to take place at the end of the thousand years millennium; when man will be fully reinstated in his primeval condition. This last event is what is called the second resurrection, and it will be complete, for death as well as hell is to be destroyed at that time. All things shall be restored except the wicked, which shall be utterly extinct. No sorrow, no crying; for the former things have passed away and all things are become new, or renewed.

CHAPTER IV.

JEZREEL.

“THEN shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land; for great shall be the day of Jezreel” (Hos. i, 11).

Jezreel is a plain, as you go from Mount Carmel toward the Jordan. It has been the great battle-ground of centuries, for great and strong nations, for the possession of the Holy Land, each to lose it in turn, until today it is nominally ruled over by the dying Turk and the tents of Kedar.

It was in the valley of Jezreel that Ephraim, with the ten tribes of Israel, fought with the king of Babylon's forces, when Israel fell down slain, and the survivors were carried captive to Babylon, never again to see their native land. “And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel” (Hos. i, 5). It was in the valley of Jezreel that the hosts of Israel fell; and it is into the same valley that they are to come up in the latter days, with the shout of a mighty host, to possess the good land.

Ephraim was carried captive about 680 years before the Christian era; and it seems that, according to the word of the Lord by his servant Moses (Lev. xxvi, 27, 28), there was to be a period of seven times, before the sanctuary was to be cleansed: which evidently referred to judgments that were to come upon the nation that held the Holy Land and sanctuary in possession at that time. One time being 360, seven times would be 2520 years: subtract the 680 years before the Christian era, and it leaves 1840; and at that time Turkey fell, and lost her independence by coming under the control of England, France, Austria and Prussia. History has proved this prophecy to be correct. Ephraim was not to return at the end of the seven times. Nothing more was intended than that the rubbish

should begin to be cleared away ; and Turkey has been on the wane ever since.

The restoration of Israel is not to take place until after the burning of the tares, and the coming of Christ is not to occur for some time after the restoration of Israel ; and at the time his people will be fighting a battle in the valley of Jehoshaphat. Thus those who expect Christ to come before the restitution may certainly anticipate disappointment, as may also those who look for the restitution before Michael stands up. Christ said the tares are to be gathered first, "then shall the righteous shine forth in the kingdom of their Father."

Michael is to stand up to instruct both Jew and Gentile in the true principles of law and theology, before the people will awake from their dogmas of error ; and those who accept the truth, and act up to it, and do all in their power to help carry out this good and great work, which is to bring such signal blessings to this suffering world, shall be gathered into the garner of the kingdom at Jerusalem, and be made rulers over many things ; for God will force all nations to come up to Jerusalem, and accept his own truth and his own religion, for the good of all. If any doubt that there is to be a universal kingdom set up, they must doubt the very plainest teaching of the bible. "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him : his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. vii, 13, 14).

The prophet tells us, in the twelfth chapter, that this great prince is to stand up at a certain time. He is called Michael in one place, and one like the Son of man in the other. Michael (one like God) is to be brought before the Ancient of days. Christ is the Ancient of days, and Christ confers and confirms this kingdom on David and his heirs for ever, "and it shall not pass away"; so there can be no time in the future when this kingdom shall cease to exist. This kingdom is not to be set up until after the end of the world : the world must end first. If

the wicked and seducers are to wax worse unto the end, the end must come first, before this good time of peace. Christ is to come to judge the world at its close ; and if it were as it should be, there would be no need of the judgment. The judgment is to cast down evil-doers, impostors, false teachers, in all churches and outside of all churches. An infidel inside of a church is no better than one outside, and may be worse, and in a position to do more mischief, than his erring brother. There is one thing certain, that if Elijah the prophet does not teach a different gospel from any and all of the ministers of the present Christian churches, he must needs be an impostor, for he claims to have received a special mission from God ; and furthermore, if the truth is preached by the ministers of the Christian church, he can have received no special mission, from the simple fact that it is preached already, and could not be a special messenger. Herein is a clear issue, that must be met.

The law and gospel that David is called upon to teach is so different from the law and gospel that is advocated by the Christian church, that it will arouse the animosity of many of her teachers, and they will oppose the truth in the most bitter manner. They will appeal to the prejudices of the people, to their early teaching, to popular opinion, to anything, in fact, but the bible. They will quote the bible with one breath and misconstrue it in accordance with some dogma with the next.

“Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints. Let Israel rejoice in him that made him ; let the children of Zion be joyful in their King. Let them praise his name in the dance : let them sing praises unto him with the timbrel and harp. For the Lord taketh pleasure in his people : he will beautify the meek with salvation. Let the saints be joyful in glory : let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand ; to execute vengeance upon the heathen, and punishments upon the people ; to bind their kings with chains, and their nobles with fetters of iron ; to execute upon them the judgment written : this honor have all his saints. Praise ye the Lord” (Ps. cxlix). “And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations : and he shall rule them with a rod

of iron ; as the vessels of a potter shall they be broken to shivers : even as I received of my Father ” (Rev. ii, 26, 27). The judgment has to come at the end of the world, to smash, break, destroy, and overthrow nations, laws and systems that are not good ; to make an end of usurpers. “ He showeth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation ; and as for his judgments, they have not known them. Praise ye the Lord ” (Ps. cxlvii, 19, 20).

The vain boast of some of the nations of the earth, if not all of them, that they exercise the best government that ever was, or ever will be, is unwarranted, for God says they have not known his judgments, much less are they executing them ; they are oppressing the people with their vile systems. Well, the nations are now called upon to show cause why they shall exist. Look at the crooked systems of elections, and at the office-hunting, and at the delays of the administration of law, and at city corporations, which are little less than legalized blackmailing ! They oppress the stranger within their gates, and wo to the luckless wight that falls into their clutches, if he has any money. The more wicked nations get, the more laws they make. They cripple trade and commerce and industry by their prohibitory tariffs, and meddle with so many things which do not belong to the proper administration of law and justice. The nations boldly claim the prerogatives that belong to God, by making laws which are contrary to the laws of God ; some, by asserting that the people should rule, and others by saying that the king ought to rule, without any regard to a constitution, or the laws of the all-wise Jehovah that are laid down in the bible ; and the consequence is, the wicked rule and the people suffer. “ For he hath looked down from the height of his sanctuary ; from heaven did the Lord behold the earth ; to hear the groaning of the prisoner, to loose those that are appointed to death ; to declare the name of the Lord in Zion, and his praise in Jerusalem ; when the people are gathered together, and the kingdoms, to serve the Lord ” (Ps. cii, 19-22).

The Lord hath fully decided that the people and kingdoms shall come up to Jerusalem, and accept his laws. The judgments of God shall fetch them, if they will not listen to moral suasion. “ When the Lord shall build up Zion, he shall appear in his

glory" (Ps. cii, 16). "For God will save Zion, and will build the cities of Judah; that they may dwell there, and have it in possession. The seed also of his servants shall inherit it; and they that love his name shall dwell therein" (Ps. lxix, 35, 36).

The heavens must receive Christ until the time of the great restitution spoken of by the mouth of all the prophets; at which time he is coming to meet his people and establish his kingdom over all.

CHAPTER V.

THE JUDGMENT.

THE question is, what is the judgment, and where shall it be held ?

The judgment is to be held on the earth, and the seat or throne of judgment is to be at Jerusalem. "At that time they shall call Jerusalem the throne of the Lord ; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem" (Jer. iii, 17). "For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land" (Joel iii, 1, 2).

The judgment is the harvest, and the harvest is the end of the world, and the end of the world means the end of all the present forms of government, the end of all the Christian churches, the end of all heathen churches ; that is, their name and their tenets of theology must be changed ; they must all be absorbed and swallowed up in the one great universal church of God. And the way of this great change is pointed out very clearly in the bible. It is shown by the prophets that God is to stretch forth his hand in mighty signs, wonders and miracles to help his people to overthrow the nations and churches that are opposing the word and will of God. And we will now give the first great miracle, and that is the burning of the tares, and what is meant by it, and the object of it.

God will send his angels from heaven, and they will gather up the wicked out of the Holy Land, by burning them up on the land ; and the land is not to be injured, nor the trees of the field, nor the houses, nor anything in particular except the wicked : and the fire is not to extend beyond the bounds of the Promised Land, which is from the river of Egypt to the river Euphrates. The

object of the fire is simply to dispossess the land of as many of the inhabitants as are unworthy to dwell there, and to throw back the Turk on his haunches, and to clear out all the usurpers that occupy the territory of the kingdom of God proper. The goodness of God to his people in sending forth his angels to burn the tares is shown in a most wonderful degree. It will save his people from having to fight for the possession of the land; "for the Lord our God will go before them, and be their reward. Kings shall be their nursing fathers, and queens their nursing mothers, and the ships of Tarshish shall be the first to bring my people from afar," as an offering to the Lord.

After the fire, the people of God will come from the east, and from the west, and from the north, and from the south, and will possess the land, without money and without price. It is the Lord's land, and he will give it to his people in this most remarkable manner. Christ is not to come at the time of the burning of the tares, nor for some time after the people obtain possession of the land; for they are to build up the old waste places and the former desolations, to a considerable extent at least, before they are invaded by those mighty armies that shall be as a cloud to cover the land in the latter days; and Christ will not come until a battle with them has been going on for some time in the valley of Jehoshaphat. This battle is called the battle of Gog.

Now, the burning of the tares is a portion of the judgment, and may properly be considered the beginning of the judgment-day, and the judgment-day will cover a period of about forty years. "According to the days of thy coming out of the land of Egypt will I show unto him marvellous things. The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the Lord our God, and shall fear because of thee" (Micah vii, 15-17).

The judgment-day is not for to try people that are dead, but it is for the living nations, kindreds, peoples and tongues; it is for to make a complete overthrow of all things as they exist, and to make an end of the world. "Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord God, Be-

hold, I am against thee, O Gog, the chief prince of Meshech and Tubal : and I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel : and I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee : I will give thee unto the ravenous birds of every sort, and to the beasts of the field, to be devoured. Thou shalt fall upon the open field ; for I have spoken it, saith the Lord God ” (Ezek. xxxix, 1-5). And as the Lord broke the bow of Israel in the valley of Jezreel, even so will he break the bow of all these nations of the earth in the valley of Jehoshaphat. “And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea ; and it shall stop the noses of the passengers ; and there shall they bury Gog, and all his multitude ; and they shall call it, The valley of Hamon-gog ” (11).

A host of mighty nations will be confederate against Jerusalem after they are brought back, in the latter days,—“Persia, Ethiopia and Libya with them ; all of them with shield and helmet : Gomer, and all of his bands ; the house of Togarmah of the north quarters, and all his bands ; and many people with thee ” (Ezek. xxxviii, 5, 6). And it seems that they will be seven months burying the dead, and seven years burning the weapons of war for fuel for the city of Jerusalem.

As the limits of this work will not permit me to narrate all the thrilling scenes of this great battle, I will simply invite reference to Ezekiel xxxviii and xxxix, Joel iii, Zechariah xiv, and Revelation xix, as containing the fullest description thereof that is needed.

It seems that there will be some nations that will not take part in this warfare against the people of God ; they are rather represented as making sport of the others, by asking questions calculated to annoy them. “Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil ? hast thou gathered thy company to take a prey ? to carry away silver and gold, to take away cattle and goods, to take a great spoil ? ” (Ezek.

xxxviii, 13). It is very probable that the merchants of Tarshish and the young lions refer to England and her occupation of Egypt. But how gratifying to contemplate that we shall have some friends outside of the great conflict, that will rejoice at our success!

It is difficult to point out all of the nations that will come up as a cloud to cover the land, in the latter days, to fight against Jerusalem, which are to come as a storm; neither does it matter to the inhabitants of Zion; but it will matter very much to the parties who come up, for the Lord will fight for his people. "The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more" (Joel iii, 16, 17).

Gomer may mean the Catholic element, headed by Germany or Austria; and the house of Togarmah of the north quarters may signify Russia, and most likely does. "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened" (Dan. vii, 9, 10). The small army is his own people, fighting for Zion; and the great army are the invaders of the land. The Ancient of days is Christ, who comes at that time to judge the nations, and to cast them down. "I beheld then, because of the voice of the great words which the horn spake; I beheld, even till the beast was slain, and his body destroyed, and given to the burning flame" (Dan. vii, 11).

The horn here refers to the pope: he was to continue till the coming of Christ; at which time the king that will be the leader in this last great battle, and the pope, will be burned in a fire, and their vast armies cut down with the sword, to become a prey for the fowls of the air and the beasts of the field, and to rot upon the open field. Yes, this is the judgment-day, or at least

one of the acts in it. The judgment is to cover a space of forty years, before all the great achievements thereof are finished, and peace is forever established; then wars will forever cease and the millennium will be ushered in. All nations will be called upon to come up to Jerusalem, both those that have fought against us and those that looked on at the unequal struggle of a small army fighting against mighty hosts imbued with the spirit of all evil pretensions and wickedness. All will then be required to come up to worship at Jerusalem, in God's holy temple, and to receive the laws and religion of the great God, who is all-wise and good, and will not ask the people to accept that which is not for their own peace and well-being and everlasting happiness.

There is one thing that I wish to state distinctly to all nations, and that is, that the kingdom of God is not to be a belligerent nation, in the common acceptation of the word. God will devise means to spread his kingdom to earth's remotest bounds, but not by the sword. The proceeding may seem simple, but it will be wonderfully effective, which is this, that if the nations refuse to come up, by representation, they shall have no rain. "And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain, there shall be the plague wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles" (Zech. xiv, 17-19).

Egypt could do without rain, but cannot do without the truth, and shall not escape the judgment if she refuses to come up.

Elijah the Tishbite was a prophet of the Lord, of dry weather in the first place, and of fire in the second; and the Elijah of these days is a prophet of fire in the first place, to burn up the tares, and of dry weather in the second, to compel nations to submit to the truth. "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt

also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God" (Isa. lxii, 2, 3).

It is quite evident that the end of the world is, not to destroy kings, nations and people out of the world, but to reform and reorganize them under a better covenant, and an everlasting covenant of peace and truth that shall not pass away. The judgment is necessary, and the coming of Christ, to accomplish this great work, and that is what the judgment is expressly for.

The kingdom is to be set up all of a sudden, after the burning of the tares; as it is written, "Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth, and shut the womb? saith thy God. Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: that ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb; and the hand of the Lord shall be known toward his servants, and his indignation toward his enemies. For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many" (Isa. lxvi, 7-16).

There is no truth in the teaching that the earth is ever to be destroyed; neither is there any reason for believing that men and women will ever cease to exist on the earth; neither is there ground for the notion, which is entertained by some, that this earth is to be the future heaven, the abode of celestial bodies.

This earth is for man, now and for evermore. The only change that is to take place here is, that man and the earth are to be restored to the condition in which they were before the fall of Adam. This grand restitution is what I offer to one and all, on the authority of the word of God. Accept or reject it, as you will; but do not forget that the loss, in the latter event, will be heavy—death, annihilation, extinction of all life, soul and body, and your ashes, perhaps, condemned to sing a requiem on some lonely shore for all time to come; while those who accept the truth, and act up to it, are to live in this, or in other and brighter worlds, exploring and enjoying immortality and the beauties of those worlds for all time to come. “In my Father’s house are many mansions.” Why not accept of them? The offer is good and kind; why will any refuse it? It is to be had without money, and without price. “Blessed are the meek, for they shall inherit the earth. Blessed are the pure in heart, for they shall see God.” Yes, he is coming again to receive you to himself, if you only accept the generous offer.

It is the blindest folly to talk about the earth, and the kings of the earth, and the people, all being destroyed at the end of the world. The earth, and all which is contained therein, only begin to be put in good shape after the end of the world. “And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee” (Isa. lx, 3, 4, 5). How could the forces of the gentile kings and people come into the kingdom, if they were destroyed at the end of the world? The kings and queens of the earth are represented as bearing the people of God in their arms home to the kingdom. “Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall

build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favor have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel. Whereas thou has been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the Mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders: but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time" (Isa. lx, 8-22).

The sun, which represented the Jewish moral and political light, and the moon, which represents the gentile Christian world, will not really be needed when the kingdom is set up; for God will dwell with his people in the holy of holies in the temple, to instruct them in all things.

The temple and the sacrifices are all to be restored; the priesthood also, in all its sacred order, and all the services of the temple. The gold, the silver and the brass, the box-tree, the fir-tree and the pine-tree, are all to be gathered to build this great temple for the worship of God.

God has a right to be worshiped in whatever way he sees fit to lay down; and who is the man that will say that the sacrifices were forever done away when Christ came? the man that does not believe the plain teaching of the Book. There is a cloud of thick darkness on the mind of the Christian world, which has been born of false teaching. "For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee" (Isa. lx, 2). The gentile world is to come up to Zion, to the light that will shine as the sun.

If the gentile Christian church taught all the truth, would the Lord bring it to an end? not likely. The ministers speak great swelling words of vanity about mystic and spiritual interpretations, to which they claim to possess the key, as a kind of monopoly; and I consider it quite fair to judge them out of their own mouth, by asking, Why do you differ? Is it indeed the spirit of God which leads you in different directions?

CHAPTER VI.

THE SAINTS ARE TO JUDGE THE WORLD.

THE judgment is a lengthy affair ; that is, considering it in the light of one day. The judgment is to last for about the space of forty years, and it may be said to begin at this present time, for the simple reason that the saints are to judge the world.

In the first place, the saints are to judge whether David is a minister of truth to the people, or whether the ministers of the Christian churches preach the truth ; and, secondly, they are to judge and rule at Jerusalem, both as regards the administration of law and by executing vengeance upon the heathen. The saints are called upon to investigate and see whether Elijah is a true prophet, or not, and whether his teaching is according to the scripture. If his teaching is true, and according to the bible, then the teaching of the Christian church is not the truth, nor according to the bible ; so he cordially invites an investigation of the whole matter. This honor hath the Lord conferred upon his saints, Ye are to judge the world. Both Jew and Gentile are to take part in this question. I am not offering one set of principles for the Jew and another for the Gentile, but one set for all the world. The saints are to judge upon this earth, and only upon this earth, so far, at least, as can be found revealed in the scriptures. There is no such judgment-day at all as the ministers of the Christian church teach. They teach that dead bodies shall be raised, and that the spirits of the just and the unjust shall be gathered together to stand for trial, whether they are fit for heaven or hell, after many of them have been in heaven or hell for thousands of years. Well, let us see how that looks. Will these wise teachers tell us how it is possible to get into heaven without being judged by the living God to be fit for it ? Much less likely would a good and merciful God send poor souls to a hell of torment, such as the Christian church has invented for its own special purpose, if he

was not certain that he had dealt justly by them. Now, if God, according to his wisdom, has sent both good and bad to the right place, what is there then for the saints to judge? The answer is, nothing. Therefore there is no such judgment-day as the world has been pestered with for centuries by the Christian ministers.

If man were called to judge who were fit for heaven and who were fit for hell, it would imply ignorance on God's part; it would signify that he did not know who were the guilty and who the reverse, until he had gathered around him a few satellites of fallen, ignorant humanity to enlighten him. It is enough to make modest men and angels blush to think of such a judgment being trumped up, wherein the help of man is needed. God has appointed man to judge the world; that is, while man is in the body; but no man, or number of men, will ever be called upon to judge the spirit; that goes to God, and he alone can judge it aright. The saints shall judge the world, but not heaven, nor the inhabitants thereof; at least, it is not revealed so in the bible, and I do not pretend to be wise above what is written.

I will now put the matter to a fair test, and let the people judge who is the ambassador, or ambassadors, of God, and which of us teach the true interpretation of the bible. I proclaim that the fire and the burning of the tares will be local, and take place only in the land that was promised to Abraham and to his seed for ever; and I have related, in a former chapter, what the fire is to accomplish. The Christian ministers teach that the gathering of the tares will be universal; and as to showing what it refers to, they utterly fail, as far as I know, or perhaps anyone else. The ministers of the gospel are many, and I am alone; now, if their interpretations of the bible are true, let them call upon God to carry them out; let them cry aloud, as they often do, and see if he will answer them; and I will call upon God to answer according to the true interpretation of his word. And let the great event decide it, and all the people can judge who teaches the truth, and who does not. This is the one great event, by which the prophet like unto Moses was to prove his mission. "And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet

speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him" (Deut. xviii, 21, 22).

The exact time of the fire is not given; that is the thing which is to come upon the whole world as a snare. "For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not, until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left" (Matt. xxiv, 38-41).

This gathering out is the burning of the tares, and is to be the sign of the Son of man coming in the clouds of heaven, with power and great glory. "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other" (Matt. xxiv, 30, 31).

This gathering of the people is the saints coming back to Zion. The angels are men, ministers, who will be doing all they can to preach the truth, and gather the people back to Jerusalem and the kingdom.

Permit me to assure one and all that the burning of the tares is nigh even at the doors. This is the generation that is not to pass away till all be fulfilled; the generation that Michael stands up in, and the generation that hears the everlasting gospel of the kingdom, and the generation that shall see the fire. "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I

shall do this, saith the Lord of hosts. Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (Mal. iv).

This great burning is to be only in the Holy Land; and when the saints go back, the wicked will be ashes under their feet. And the fire is not to come until after the Lord sends you Elijah, for to announce it as a proof of his mission. The law of Moses is to rule the world, with the statutes and judgments. The heart of the Jew is to be turned to the heart of the Christian, and the heart of the Christian to that of the Jew; and if both do not listen to the truth, the Lord will smite the earth with such a curse that they shall not be able to bear. The ministers of the Christian church teach that the law of Moses was forever done away after Christ came. I announce that it was only set aside until the end of the world, or the end of the Gentile dispensation; at which time it is all to be restored, without anything being left out. This doctrine will not suit the pope, neither will it suit the Protestant ministers; but it suits the Lord Jesus Christ; it suits Jehovah, the God of Abraham, and it will suit all his saints who will come and return to Zion; and as for all who oppose it, God will judge.

What folly to talk of transferring the judgment to some other planet, or sphere of life. It is here that we need it, to cast down antichrists, impostors, false teachers of all kinds, and to set up the kingdom of God, that is to fill the whole earth with its everlasting peace and justice. To both Jew and Gentile I say, you cannot ignore this question, nor afford to delay a full examination of the subject, if you do not want to suffer loss. This is the day of judgment, and no nation, nor church, nor people, shall escape, except those who shall accept the truth, and help to forward it for the great good of all. "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted" (Isa. lx, 12). This is the generation that is to see all these things carried out: the burning of the tares; the restoration of Israel, both Jew and Gentile

Christian, to the Holy Land ; the building of the second temple, and the coming of Christ into his temple through the east gate. Christ is coming there to meet his people in person ; they shall see his face and talk with him, and he shall drink the cup of wine with them. The saints from heaven are also to be there with Christ, as guests to the marriage of the Lamb. Christ and the saints will then return to heaven ; but the Shekinah or the presence of God, will dwell in the holy of holies in the temple, to teach his people Israel the life, the truth and the way, and to give a direct answer on all important subjects which are too hard for the people to understand.

Christ and the saints are coming personally at the great battle of Gog ; but they all go back again. Only the presence of Christ the Jehovah remains. All things are to be restored to what they were, only on a grander scale, and to extend to the uttermost bounds of the earth ; and this renovated kingdom "shall not be plucked up, nor thrown down, any more for ever" (Jer. xxxi, 40).

CHAPTER VII.

A WHITE HORSE.

THIS white horse is the steed that David, the prince of Ephraim, will ride at the great battle of Gog, in the valley of Jehoshaphat. The valley lies north of Jerusalem, and comes up to the city pretty much on a level, and is the only easy way for an invading army to approach it.

“And I saw heaven opened, and behold, a white horse ; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns ; and he had a name written, that no man knew but he himself. And he was clothed with a vesture dipped in blood : and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations : and he shall rule them with a rod of iron : and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of Kings, and Lord of Lords. And I saw an angel standing in the sun ; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God ; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of

fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: all the fowls were filled with their flesh " (Rev. xix, 11-21).

There are only a few explanations required to make this battle quite intelligible, and easy to be understood. The heaven here spoken of is the kingdom at Jerusalem. It is called heaven because it is the head or highest nation, in contradistinction to lower kingdoms. The white horse is literally the horse that David will sit upon; and his name, being called The Word of God, could be nothing else, because that is what it is; for instance, David, Michael, Elijah, one like the Son of man, and so on. Only his name is The Word of God, not himself. Christ is the Word, and the Word was God; but the one who sits upon the horse is named The Word of God, because his name is a part of it. And his having a name written that no man knew but himself, shows that he only will find it out, or understand it, know it. The sword going out of his mouth is the word of command while sitting on his horse, Cut them down, destroy them, give them no quarter. The winepress refers to the valley of the great slaughter, where the blood is to be spattered to the horse-bridles. And as to his being called King of Kings, this shows that David and his kingdom is the head of the kings of the earth, and that Jerusalem will be no longer tributary to the nations. The beast and the false prophet being thrown into a lake of fire burning with brimstone will be literally carried out at the time. The king that will be leader in the army of Gog, and also the pope, will be captured, and a fire will be built and they will be thrown in. And the army will be literally cut down with the sword of David and of his people.

The battle of Gog and the battle Armageddon is not one and the same battle. The battle of Armageddon was fought between France and Prussia, at the time that the Napoleon dynasty was overthrown, and after which Michael was to stand up. The time has now come, and Michael stands up; and this is the time that the people shall be delivered, the set time has come.

The battle mentioned in Revelation xix is the same as that described in Ezekiel xxxviii, xxxix; Joel iii, and Zechariah xiv.

This great battle of Gog is the one in which the Lord will rain down upon his enemies great hailstones, fire and brimstone, and an horrible tempest. This is the battle in which the Lord will cause those of their own army to fight one against the other, and will curse them, so that "their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor. And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance" (Zech. xiv, 12-14).

Christ comes on the Mount of Olives while this great battle is being fought. He is to come on the day, which shall not be clear nor dark; that will be a signal unto his people that they are surely to expect him and all the saints that very day. "And it shall come to pass in that day, that the light shall not be clear, nor dark: but it shall be one day, which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light" (Zech. xiv, 6, 7). So let no man tell us from henceforth that we do not know when Christ is coming. "And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east; and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley: and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah, king of Judah; and the Lord my God shall come, and all the saints with thee" (Zech. xiv, 4, 5).

Christ and the saints will undoubtedly come on that day, which shall not be clear, nor dark; and Christ is to work, on that day, the most notable miracles that he ever wrought for the deliverance of his people, and for the benefit of man in general. "And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them

toward the hinder sea : in summer and in winter shall it be. And the Lord shall be king over all the earth : in that day shall there be one Lord, and his name one" (Zech. xlv, 8, 9). Day of wonders indeed ! That day will satisfy to convince the Jews that Christ is God ; and that day will satisfy the Christians that God is Christ. No more Trinity after that day. In that day the Lord will fight for his people ; in that day the Lord will divide asunder the Mount of Olives with an earthquake, and cause the river of life to flow out from under the temple on Mount Moriah, and half of it to flow toward the former (or Dead) sea, and half toward the hinder (or Mediterranean) sea : in summer and in winter shall it be, or run, for evermore. The tree of life, also, on either side of this beautiful river, and the leaves of the tree, are for the healing of the nations. Man is, in due time, to be restored to his original state of innocence and purity, and his life is to continue as the days of a tree ; and the tree of life is to be instrumental in the process of restoration.

All these things, and much more, is to be done when Christ comes, "on that day," when the mighty conflict of the last great battle is trembling in the very heavens.

Come Jew, come Christian, let us be brothers ; let us meet on one common platform of truth and peace. The heir of Joseph will do all he can for you. Joseph wept over his brethren in the land of Pharaoh, but the next time we all meet, we shall weep with joy and gladness of heart, for all the good things that the Lord hath procured unto us. Joseph is coming from heaven, with Abraham and the prophets, David, Solomon and Moses, and all the saints and martyrs, to meet the people of God upon earth, and to view the final overthrow of antichrist, and of all things that oppose the will of God. Come, then, and let us join in a perpetual covenant that shall not be broken off. "Awake, awake ; put on thy strength, O Zion ; put on thy beautiful garments, O Jerusalem, the holy city : for henceforth there shall no more come into thee the uncircumcised and the unclean" (Isa. lii, 1). "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace ; that bringeth good tidings of good, that publisheth salvation ; that saith unto Zion, Thy God reigneth ! Thy watchmen shall lift up the voice ; with the voice together shall they sing ; for they shall

see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem : for the Lord hath comforted his people, he hath redeemed Jerusalem" (7, 8, 9). "For ye shall not go out with haste, nor go by flight : for the Lord will go before you ; and the God of Israel will be your rereward" (12).

"How beautiful upon the mountains !" These are the glad tidings of the restitution of all things, that David will proclaim to the world. They shall not return in haste, nor by flight ; for kings and queens shall bring them as an offering to the Lord, to his holy mountain, Jerusalem.

CHAPTER VIII.

THE GARDEN OF EDEN.

THE garden of Eden is to be the kingdom of God proper. The territory of the garden of Eden is all that will be given or divided among the people of God, without money or price.

We do not propose to set ourselves up as a kingdom of robbers ; we want nothing but what is our own, and that we insist upon having. The nations of the earth will naturally want to know what we have set out to do, before they will stretch forth their hand to help us to forward the great restitution of God's people and kingdom. We purpose to claim all the land from the river of Egypt to the river Euphrates, bounded by the Mediterranean sea on the west, and as far east as the proper boundary may be. We claim this for the Lord and for his people. It is the Lord's land, and he has sworn by an oath to give it to Abraham and to his seed for ever; and whosoever will accept the faith and doctrine of the prophet like unto Moses shall dwell therein, and whosoever shall not accept the same shall be cut off or driven out of that land. "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; and the gold of that land is good: there is bdellium and the onyx stone. And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates" (Gen. ii, 8-14). Eden means the earth, and

the garden of Eden is the Holy Land; and the tree of life was planted in the midst of the garden, which was at Jerusalem; and a river went out of Eden, or the earth, to water the garden; that is, a great fountain of water rose up out of the earth in the garden of Eden, which is the Holy Land; and from thence it was parted, and became into four heads, which flowed over and out of the garden to water it. The name of the first of the four heads is Pison. This river had its fountain-head on Mount Moriah. It rose up from under where the temple afterward stood, and flowed down into the desert and into where the Dead sea now is; it joined the Jordan, or, as it is called in Genesis, Gihon, and, after traversing the land of Havilah, fell into the Red sea. "And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt" (1 Sam. xv, 7). The second river is the Jordan. It compassed the whole land of Ethiopia, or where the Canaanites lived. The third is most likely the Orontes. The fourth is Euphrates. These four rivers flowed out of the garden, which is the Holy Land, as well as through the garden, to water it. The river Pison is the one to which attention is particularly directed. It flowed through the land of Havilah, where there is gold, and the gold of that land is good: there is bdellium and the onyx stone. If the people in the early ages did not find this mine of gold and precious stones, they are still there waiting to be dug up by God's people after their return; and there is an indication that they are there awaiting the final return of his people, for it is said of one of the tribes that are to settle there, that they are to suck of the abundance of the sea, and of treasures hid in the sand, probably somewhere down through Arabia Petræa, or toward Mount Sinai.

Now the question is, how do we know that the river Pison flowed out from Mount Moriah? From the simple fact that the same river is to flow out from the same place on the advent of Christ at Jerusalem, and from the fact, also, that the tree of life is to be restored as well as the river. There are to be very many trees growing on either side of the river.

The prophet, speaking of the day when Christ is to descend on the Mount of Olives, says, "And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward

the former sea, and half of them toward the hinder sea : in summer and in winter shall it be " (Zech. xiv, 8). The former sea is the Dead sea, and the hinder sea the Mediterranean. This river is to be brought forth on the day when Christ is to come, and we can point out with accuracy the place that it is to take its rise from: this river is to rise from under the temple at Jerusalem, at the south side of the altar. "Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under, from the right side of the house, at the south side of the altar. Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side. And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ancles. Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins. Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over. And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river. Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other. Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed. And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh. And it shall come to pass, that the fishers shall stand upon it from En-ge-di even unto En-eglaim: they shall be a place to spread forth nets; their fish shall be according to their kinds as the fish of the great sea, exceeding many. But the miry places thereof and the marishes thereof shall not be healed; they shall

be given to salt. And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed : it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary ; and the fruit thereof shall be for meat, and the leaf thereof for medicine” (Ezek. xlvii, 1-12).

I have quoted at length the whole passage in Ezekiel referring to the river and the tree of life, because it is a volume in itself. It tells us that the river is to come out from under the sanctuary, and flow down into the desert and into the Dead sea ; which being brought forth, the waters of the Dead sea shall be healed. And it is very easy to understand how this shall be accomplished : by the waters of the river of life flowing into the Dead sea, it will fill it up, until the salt waters of the Dead sea will rise and flow down its old river-bed, and into the Red sea ; and the Dead sea will become a grand fresh-water lake, so that fish can live in it. And the fishers shall stand upon it from En-gedi, at the foot of it, to En-eglaim at the head of the Dead sea, and spread forth their nets. This river of life, in union with the Jordan, will fill up the basin so that it will flow on in its ancient channel. This river and tree of life is the same as that spoken of in Revelation. It is to flow out of the throne of God ; and at that time Jerusalem is called the throne of God. And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month : and the leaves of the tree were for the healing of the nations” (Rev. xxii, 1, 2). This fruit of the tree of life is to be the great elixir of life and health to man, that is, in connection with the leaf of the tree, which is to be for medicine to the nations. The psalmist David speaks of this river : “There is a river the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High” (Ps. xlvii, 4). The Lord will restore this beautiful river at the restitution of all things ; at his coming to restore his kingdom, nothing of all this shall fail to come to pass. This river shall run both ways from the sanctuary ; one half toward

the Dead sea, and the other half toward the Mediterranean ; and there is no doubt that in due time the highway from the Mediterranean to the Red sea will be past Jerusalem, instead of through the Suez canal. The waters from the river of life will be used to feed a canal for the use of shipping. No gallant ship with oars shall pass by Jerusalem, that is, no government cutter, to collect taxes, nor any war-vessel. War is to come to an end, and trade and commerce will take its place.

All these great schemes are worthy of their designer, which is God. I have simply pointed out what the scriptures and reason teach. It is no cunningly devised fable, and I am not ashamed of the gospel of Jesus Christ. It is all too grand, and too good for the benefit of the world, to be ashamed of.

CHAPTER IX.

ONE FROM THE NORTH.

"I HAVE raised up one from the north, and he shall come ; from the rising of the sun shall he call upon my name ; and he shall come upon princes as upon mortar, and as the potter treadeth clay.

"The first shall say to Zion, Behold, behold them : and I will give to Jerusalem one that bringeth good tidings."—Isa. xli, 25, 27.

Here is one spoken of that is to come from the north ; that is to come upon princes, and fashion them according to his will. He must come from northern Europe, or North America, or some northern nation, in order to fulfill prophecy. The Lord has decided that there is not a man among the regular Jewish church, nor a man among the regular members of any of the Christian churches, that understand. The Lord has to go outside of all these and hunt up a man that will understand. "For I beheld, and there was no man ; even among them, and there was no counsellor, that, when I asked of them, could answer a word" (Isa. xli, 28).

The Jews have their Talmudic writings, and their ministers that teach the people error ; and they are expert at worshipping the gods of their fathers that led them astray. And the Christians are noted for their idols and their gods. They have Origen, one of the early fathers, who started the theory of spiritualizing the word of God, which makes it mean nothing. They have Wesley, and Luther, and Calvin, and John Knox, and a host of others, and all the great army of ministers of the present day, following faithfully in the footsteps of error ; and their teaching makes the word of God of none effect. Peter said that the kingdom was not to be set up until the coming of Christ : the pope says that Rome and himself are at the head of it. Peter and the pope do not agree ; but little the pope cares, as long as

he can get Peter's-pence, and get the people to worship himself. The Protestants, taking their cue from the pope, say that the kingdom of God is in their heart. I should say that it is rather a small space in which to set up a kingdom; and, if such were the case, there would be a good many kingdoms. The scribes and Pharisees sent to Christ to ascertain when the kingdom of God should appear, and Christ told them that the kingdom of God was within them, or among them. That was literally true, for the Jewish kingdom was the kingdom of God. The sceptre did not depart from Judah until Christ came.

The Jewish and Christian churches are very properly described in the following language: "Who is blind, but my servant? or deaf, as my messenger that I sent? Who is blind as he that is perfect, and blind as the Lord's servant?" (Isa. xlii, 19). We hear a great deal about perfection in these days; and yet they who proclaim it the loudest are so blind that they do not know the first principles of perfection, much less do they endeavor to carry them out. Perfection, in the first place, consists in knowing the principles of truth, and, in the second place, in carrying them out. Do the Jew and the Christian know the truth? and is the kingdom of God indeed in their hearts? If so, why do they not have a time of peace? How can they escape the judgment? They shall not escape, except by getting out of the church that they belong to and hunting for the pearl of great price, the truth. Who ever heard of a church reforming itself, or of being reformed by those belonging to it? There is not an instance of it in all history.

There is a community in the Christian church called Quakers, and they are very sure that the kingdom of God is in their heart. Well, let us see how peaceable they are. They have advocated principles of abolitionism for centuries, which is in direct rebellion against the bible, the word of God; and they joined hands with infidels in spreading that spawn of iniquity throughout the land, and urged on the principles that culminated in a bloody war in the United States of America. And what did these peaceable people do? They put on a broadbrimmed hat and looked coolly on while the poor man of more principle was willing to fight for his faith, even though it were a wrong faith. Let not the Quakers, more than others who hold to wrong

principles, think they shall escape the judgment, unless they cut themselves loose from such a church. The Ethiopian might as well attempt to change his skin, or the leopard his spots, as for any reasonable being to expect a reformation to be effected from within a church. "And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered" (Mal. iii, 15). Such is the case at the present day; and the only way to escape the judgment, shame and contempt, of God and his people, is to dis sever connection with any and every Christian church, and join hands with those who are willing to believe the truth, preparatory to returning to Zion. "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked; between him that serveth God, and him that serveth him not" (Mal. iii, 16-18).

All that elect to return to Zion, all that elect to believe the truth, let them get books and write their name therein, so that there may be order in the great ingathering to the kingdom. All that love these things, let them meet often to discuss them, and see whether they be true. "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments" (Mal. iv, 4). Do not forget that it is the law of Moses that will rule the world, with the statutes and judgments: and at the same time, do not forget that the ministers of the Christian churches teach that they were forever done away when Christ came. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (5, 6).

Let all the people remember that the Lord rules in the heavens, and that he is coming to rule on the earth, and that his laws and statutes will rule above all. "Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set

time, is come. For thy servants take pleasure in her stones, and favor the dust thereof. So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory. When the Lord shall build up Zion, he shall appear in his glory" (Ps. cii, 13-16).

The Jews will never come into the Christian churches. Why should they? There is nothing enticing in the filthy garments of error, that they should adopt them. The Jews have enough, and too much, error of their own to be desirous of adding more to it. The Christian church has rejected the Sabbath of the Lord, and has set up a Sabbath of her own. Remember, both Jew and Christian, that not for your sake will the Lord do this great work, but for his own holy name's sake will he save his people, and plant them in their own land at Jerusalem; and one king shall be king to them all, neither shall they be divided into two kingdoms any more at all. The Lord hath pity on his people because their teachers lead them astray; and he will save his people out of the hands of the idle shepherds, who feed themselves and not the flock; and he will make his people a blessing in the land, and feed them upon the high mountains of Israel, the remnant that will return. "And the remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, both treadeth down, and tear-eth in pieces, and none can deliver" (Micah v, 8).

The judgment is prolonged and varied, for at least the space of forty years; and it is a day of rebuke, and overthrow, and destruction, for the wicked: and after the judgment, then the nations shall come up for to worship the Lord of hosts, and to keep the feast of tabernacles. "Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts, In those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you" (Zech. viii, 22, 23). "And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach. In that day

shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel" (Isa. iv, 1, 2).

Judah shall be saved first, that the glory of the house of David shall not boast over Judah. Ephraim shall not vex Judah, and Judah shall not vex Ephraim; that is, the Christians shall not vex the Jews, nor the Jews the Christians; for they shall all meet on the level ground of peace and truth, and shall dwell together in unity for evermore. "Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew" (Deut. xxxiii, 28). The blessing that Moses, the man of God, gave to Joseph and his brethren shall then be their portion forever; and Joseph shall have two portions, Ephraim and Manasseh. "Moses commanded us a law, even the inheritance of the congregation of Jacob. And he was king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together" (4, 5).

This is that same Moses that told his people that they should be scattered until seven times passed over them; and the same Moses that said the Lord would raise them up a prophet like unto himself, in the latter days, and that they shall hear him. He is to come from a north country, and teach the truth, and prepare the people for the coming of the great God, and for the judgment. This generation shall not pass away till all be fulfilled.

CHAPTER X.

ONE GOD.

FIRST and foremost, and above all other tenets of theology, that there is but one God must be believed by both Jew and Christian. Who is this God, and what is he? Is he a spirit or is he a person, that is, having a body as well as a spirit? or is he two or three spirits, having no body?

My task is easy enough, which is, to teach what is revealed in the bible concerning God.

We know that man has a body, and we believe that man has a spirit, or is a spirit, and that this spirit can and does live after the body is dead; that the spirits of the good go to God, and get a new body out of the material of the planet or world which they go to, and that those of the wicked reserved here on earth go to the judgment, that is to take place at the end of the millennium. This judgment is not to try these spirits, whether they are guilty or not, but to destroy them, to take away all conscious existence; they shall be as though they had not been.

Is there anything on earth, that we are acquainted with, that is like God? Certainly there is. "So God created man in his own image, in the image of God created he him; male and female created he them" (Gen. i, 27). The Word says that in man we have a facsimile of God, a likeness, a miniature picture of the great I Am. I am not called upon to explain what the spirit of God is; neither am I required to declare what the spirit of man is. I could explain the one as easily as I could the other, and I cannot do either; neither can any man. I am simply called upon to show what is revealed in the bible, in respect to who God is, and what he is. It is revealed in the scriptures that God has a body, or is a body, and that he is a spirit; for it is written that "God is a spirit." Therefore I believe it, for that and other reasons. I also believe that God is a body, or has a body, for the reason that we have more proof that he has a body

than we have that he has a spirit. No man hath seen the spirit of God at any time, but his body has been seen, on the best of bible testimony. Moses talked with God, even saw the similitude of God. "Moses and seventy of the elders of Israel saw the God of heaven, and under his feet as it were a paved work : and upon the nobles of Israel he laid not his hand." Moses saw him face to face, and saw the similitude. His hands and his feet are spoken of ; and Daniel tells us that the hair of his head was like the pure wool. Elijah saw his hinder parts at Mount Sinai. And the Lord and two angels from heaven did eat part of Abraham's calf and Sarah's cakes ; and God and the angels looked so much like men that Abraham thought they were men (see Gen. xviii); and he talked with Abraham, and he talked with Adam and Eve in the garden, and he wrestled with Jacob. Now, all this goes to prove that he made man in his own image and likeness. There would be more sound logic in rejecting all evidence of the spirit of God than in rejecting that of his body. Why is it that people will obstinately pretend to believe the mysterious, and refuse to give credence to plain facts which are supported by the most indubitable testimony? Moses asked God to show him his glory, that is, to let him see the spirit, and the glory thereof ; and God told him that man could not see his face and live ; by which he meant that Moses could not see the face of the spirit. Moses did see the face of the body. If God made man like unto himself, then he must have a body, for man has a body. The truth is simply summed up. God has a body, a celestial body of flesh and bone ; for it seems that blood cannot enter into heaven : and he has a spirit that dwells in that body, evidently in the same manner that the spirit of man dwells in his body : and as the spirit of man and his body make one human person, even so does the body and the spirit of the Creator make one only and true God, one divine person. And the Jew or Christian who imagines that he has discovered any other than this God of Abraham is mistaken : there is no other God but one, and never can be any other. "There was no God before me, neither shall there be any God after me." Now, this is the God that both Jew and Christian must implicitly believe in, simply because he is the only true God : all other Gods are false, no Gods.

Now, I will try and put this question in the plainest manner before both Jew and Christian. Jehovah of the Old Testament is Jesus Christ of the New. The Jews will scarcely accept Jesus Christ, at the present time, as the God of Abraham ; for it seems that they are not to believe it until he comes in the clouds of heaven with power and great glory, on which occasion we read of them repenting. Christ is really coming to convince the Jews that he is the only and true God, and to convince the Christians also of the same fact. His coming is the marriage of the Lamb to his church, and the marriage is the judgment. We find that when Christ comes he will have some parties put out for not having on the wedding-garment. He is coming to set his own people right first, and the world next ; and people who can spare time to find out the truth before his advent will be the gainers, in a large degree.

Now, if both Jew and Christian will allow me, I will point out and prove that Christ is the very and eternal Father, the Jehovah, the one only and true God. It is to be hoped that Christians will allow the New Testament as well as the Old, even if the Jews do not, to bear testimony in this important matter. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him ; and without him was not anything made that was made" (John i, 1-3). John is speaking of Christ, and plainly asserts that he is God ; and he further says that "He was in the world, and the world was made by him, and the world knew him not" (10). According to the testimony, Christ was the Word, and the Word was God. Now, if there is but one God, then Christ must be that God. If he is not, the testimony is not true. John further states that the Word was made flesh. "And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth" (14). John's testimony is this, that the Word was God, and that the Word was made flesh ; not that he dwelt in the flesh, but that he was made flesh ; that is, the flesh or body of Christ that lived on earth existed previous to his incarnation, and it was God.

The solution of this inquiry is this, that the body which God

had previous to the incarnation was, by that mysterious operation, changed into a human body of flesh and blood, to the end that it should be offered as a sacrifice for the salvation of man. God, having a body of flesh and bone, a celestial body, previous to his coming, took his own body and made it into a body of flesh and blood and bone, and dwelt on earth, in the world which he himself had made.

One of the prophets, speaking of the coming of Christ, puts it in the following language : "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder ; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." And when Christ was crucified, and the Roman spear pierced his side and his blood was poured out, all that was human might be said to have left his body. That same body Christ took to heaven, as it is written, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven" ; that is, no body that had ever been flesh, blood and bone ever went, or ever will go, to heaven but the body of Christ ; and that was because the body of Christ was the body of God, which came down from heaven.

Christ claimed to be one with the father, and told Philip that he was the father ; and if it is a bible truth that there is but one God, then Christ must be that God.

Jehovah of the Old Testament is Jesus Christ of the New, the one only and true God, one person : the one Being that made all things must be God. And it is on the authority of the great God himself that there was no God before him, neither shall there be any after him. If Christ is not God, Christians are the worst imposed upon of any people that ever existed ; and they are equally so if there is any God besides Christ.

Christ made all things. What, then, remained for any other God to do in the work of Creation? Nothing. No Jewish Pharisee ever invented a more hair-splitting or more degrading sophistry than the Trinity. We are asked to lay aside every principle of reason. We are called upon to believe that three are one. We are entreated to disregard every instinct of manhood, and become a blind dolt of superstition. How has any man, or set of men, the assurance to ask us to believe that three

are one? Is such a teacher a fool, or is it that other people are taken for fools? Must we believe a lie or go to hell? There is not a Jew or Christian on earth who intelligently believes that three are one. Why, then, do the Christian ministers exhort us to believe it? They tell us that the dogma is a mystery, but such is not the case, for anything must be true in order that it can be a mystery ; and if it is a mystery, how do they know it to be true, especially when the bible nowhere says that there are three persons in one God. The Trinity exists only in the minds and creeds of a corrupt church ; and it is for such corruptions, and other high crimes and misdemeanors, that this corrupt church is to be brought to an end. Christ is coming to settle the whole question, and at his coming he is called the Lord my God, and I wonder where the Christians will find the other two? And God and the saints are coming with bodies, what think ye? His feet shall stand, in that day, upon the Mount of Olives. The God of the Christians will have no feet ; how, then, will his feet stand on the mount? This theory is equal to that of the Trinity. How can his feet stand on the mount, when he has none !

I once had the misfortune to listen to a Methodist minister of the highest standing in the church, ridiculing his God in the following language. Said he, Some people believe that God has a nose, some that he has ears. Now, just think of it. Will Christ be without a nose and without ears when he comes on the Mount of Olives, or has he none at present? The Methodist minister was no worse than the great mass of ministers of all churches. There are exceptions. They all teach that God is everywhere the same, and at the same time they beseech him to come down into their midst. If God is everywhere the same, how then is he to come on the Mount of Olives? He could neither come nor go ; he would be stationary, immovable. I am sorry that the errors of the church compel me to hold her up to ridicule, but yet I am not sorry to do it. I am not sent unto the false teachers to flatter them, but to expose the whole plot, for they have joined in a conspiracy against God, and against his word, and against his kingdom. They claim that they are the kingdom of God, and that there is no better kingdom to be looked for. May the good Lord deliver all his people from such errors ! I will say for myself that here I have no abiding city,

but I seek one to come ; and what I say for myself I will say for thousands and for millions of other good people, that love the truth and will accept it, work for it, suffer for it, live for it, and, if need be, die for it. How many are talking of peace conventions, and of peace, and meanwhile they are spreading broadcast the seeds of principles which culminate in strife and bloodshed. The Lord says that there shall be war until he come : the church says there will be peace before he come. If there shall be peace before the coming of the Saviour, then the Lord hath not spoken by me ; then the people will know who preaches the truth, and those who preach it not. The ministers are crying, Peace, peace, and there is no peace, neither shall there be peace until he come.

There are just two ways of coming down from the high seat of error, both for Jew and Christian, namely, by a timely repentance and the acceptance of truth, and by the judgment. All can choose whether they shall now awake to everlasting life or to eternal shame and contempt. "And they that be wise shall shine as the brightness of the firmament ; and they that turn many to righteousness as the stars for ever and ever."

CHAPTER XI.

POLYGAMY.

THERE are two great questions that affect society, for good or for evil, perhaps more than all others, namely, how to regulate labor and capital, and how to properly regulate the law of marriage; and it is the latter that I propose to examine and discuss first.

Both Jew and Christian will, or should, prefer the law of God, as revealed in the bible, on this momentous topic.

The great question now before us is, Is polygamy right, or is it wrong? Is it good, or is it bad? Has God ever sanctioned the institution as holy and good, or did he ever denounce it, or condemn it? My opinion, or the opinion of the whole Jewish and Christian world, will amount to nothing, only as such opinions are in accordance with the will of God, as we find it recorded in the scriptures.

I have hunted all through the Old and New Testaments carefully, to find the place where God condemns a man or a woman for practicing polygamy, and I have not found it; I cannot find it; and furthermore I assert that no man can find it. On the other hand, has God ever countenanced the man or the woman who practiced it? Has he ever called such people his own peculiar people; beloved of the Lord; people after his own heart? He has indeed done so. God has sanctioned polygamy, and bestowed upon women the honorable and holy name of wife, equally from one to seven hundred, one and all of them having the undoubted right to that sacred distinction. God says that a woman is a wife, whether she is the first, second, third, fourth, fifth, sixth, seventh, eighth, tenth, or the seven hundredth. God has legislated, in one particular instance, between two wives, regarding them as equals, and as deserving of equal treatment, according to his holy law. "If a man have two wives, one beloved, and another hated, and they have born him children, both

the beloved and the hated ; and if the firstborn son be her's that was hated : then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved firstborn before the son of the hated, which is indeed the firstborn : but he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he hath : for he is the beginning of his strength ; the right of the firstborn is his" (Deut. xxi, 15-17). This practically settles the whole question of polygamy, and proves it to be strictly in consonance with the will of God ; because he orders the two wives to be treated as on an equal footing. God never gave a law to regulate an evil ; all his laws are intended to do away with evil. All any man or woman requires is to have the sanction of God on his or her conduct ; they must needs be good citizens of earth, and also of heaven.

God gives directions and legislates, in another place, regarding a man when he takes a new wife. "When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business : but he shall be free at home one year, and shall cheer up his wife which he hath taken" (Deut. xxiv, 5). Herein are plain directions concerning a new wife. Again, the prophet Samuel's father had two wives : his name was Elkanah : "and he had two wives ; the name of the one was Hannah, and the name of the other Peninnah" (1 Sam. 1, 2). And this man went up yearly to Shiloh to worship the Lord ; and if he was a wicked man, and living in open rebellion to the laws of God and good morals, how comes it that the Lord blessed him and his wives ? Abraham had two women, one a wife and the other a concubine. Jacob had two wives and two concubines. Both these men were the chosen of God, favorites, the beloved of heaven, the fathers of the faithful, unto whom the great promises were made. Just let the Christian ministers think of it ! If some of them had been living in their day, and were as ignorant as they are now, and had the power, they would have caused them to be thrown into prison. "And David went on, and grew great ; and the Lord God of hosts was with him. And David took him more concubines and wives out of Jerusalem, after he was come from Hebron ; and there were yet sons and daughters born to David" (2 Sam. v, 10, 13). David was

the Lord's anointed, the chosen favorite ; and it is said of him that he was a man after God's own heart, except in the matter of Uriah the Hittite, and that was not for taking another wife, but for taking another man's wife, and for killing Uriah with the sword of the children of Ammon. David had several wives before he came to reign in Jerusalem, and he took more wives afterward ; and this was right and pleasing in the sight of God. It does not, however, please an infidel Christian church of the present day ; not at all ; they know better than God does what is right, it seems. It would hurt their feelings very much to see all the women get a chance to procure husbands. It would serve as a check to, even if it did not stop, prostitution.

In 1874 there were in England about eight hundred and fifty thousand more women than men, and in Germany about the same number. All these are forbidden the right to obtain husbands, by the mandates of a spurious priesthood and governments that are founded on pagan superstition, instead of on the bible. And if England and Germany have so many more women than men, how many more must there be in all other countries ? In the United States, it seems, men and women are about equally balanced, although not equally divided up. There are vastly more women than men in the eastern states ; and in the year 1874, I think, the young women of Massachusetts petitioned the legislature for a law allowing a man to take more than one wife. Although the petition was not granted, yet it was shown that the women considered themselves wronged, cut off from marriage.

Perhaps the United States may feel proud of the fact that the number of men to women is nearly equal, but if the reasons for this were investigated, it might be rather sad. One reason, undoubtedly, is the appalling extent of prostitution in this country. The money that is made gets into the pockets of the great mass of the people, a large proportion of whom squander it on these poor unfortunate women. I am informed that the average life of those who obtain a livelihood by prostitution is about five years. If such is the case, some conception may be formed of the vast army of women who fall down slain.

Perhaps another reason for women being numerically equal

to men in the United States is the steady flow of immigration ; the probability being that more men than women come to stay.

Whatever the cause may be, it is a fact that there are in the world millions more women than men.

Did Jesus Christ or the Apostles, or the New Testament, anywhere say that polygamy was wrong ? If the New Testament teaches anything whatever on the subject, it teaches that it is right. From the fact that a bishop or a deacon was to have one wife, it may be inferred that their case was an exception to the general rule. Christ teaches polygamy in the New Testament ; for he came not to destroy the law or the prophets, but to fulfill the law, to establish it. And no infidel or pagan power on earth will be able to hinder the kingdom of God or his laws. Society, in this age of the world, demands monogamy and whoredom ; but in the laws of the kingdom of God it was and shall again be written, There shall be no whore of the daughters of Israel.

Perhaps the ministers of the Christian church think that their skirts are clear of responsibility in regard to the increase of prostitution ; if they do, they are mistaken. If God, in his sacred word and laws, sanctioned polygamy by recognizing those who practiced it as his own people, as people after his own heart, and also by legislating for it, then all who oppose it are guilty of rebellion against the laws of God, and guilty of helping on the ruin of millions of both men and women. Ministers form societies for the reclamation of fallen women, after having done their part in making them what they are. An ounce of prevention is worth a pound of cure. Will these ministers tell us what the crime of polygamy is ? Is it fornication ? is it adultery ? is it whoredom ? or what is it ? If God honors women who practice it by the chaste and sacred name of wife, how then is it a crime ? It might with equal truth be said that monogamy is a crime, as, according to the teaching of the church of Rome, it is when committed by pope or priest. The church of Rome, cradled in pagan Rome, became apostate, and Luther and the reformers got so disgusted with the church that they started to return to God, and to the teaching of the bible ; but, alas ! they got only half-way back, they turned faint-hearted ; they either did not know all the truth, or they were afraid to

proclaim it. I verily believe that if Luther had known the whole truth he would have had the courage to stand by it. He was a noble man, with all his lack of knowledge how to teach and preach the whole truth concerning the kingdom which is to come, when the will of God will be done on earth, as it is in heaven. Brave and noble Luther! He had the courage to burn the pope's bull, and I have no doubt that he will be one of the great company of saints which will descend with Christ to witness the final overthrow of antichrist, when the saints will burn the pope's body. It seems hard to foretell such things of the judgment, but at whose door does the fault lie? Is wickedness to reign for ever? It is over twelve hundred years since the pope was crowned universal bishop, and he has been teaching celibacy and exclusive monogamy ever since, and has changed times and laws, as was predicted; and Protestants are fearfully contaminated with the filthy garments of Rome. But the time has come at last when the true followers of Christ must array themselves in pure and white raiment which is the righteousness of the saints.

Polygamy is right, and in accordance with the will and the word of God. "Because David did that which was right in the eyes of the Lord, and turned not aside from anything that he commanded him all the days of his life, save only in the matter of Uriah the Hittite" (1 Kings xv, 5). This one text is all-sufficient to prove that polygamy is right, and pure and good. If Bathsheba was not a wife, but a prostitute, as the ministers of the Christian church would call her now, then Solomon was a bastard; and as Christ was descended of that line, it would follow that he came of a tainted ancestry.

Cannot a man have but one wife? God says that Solomon had seven hundred wives. "And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart" (1 Kings xi, 3). Too many wives, like too many preachers, are dangerous, when they turn away from the truth and despise the plain teaching of the word of God; but both are very good, if they know the truth and practice it.

It does not take seven hundred wives to ruin a man in these days: one wife has often been found sufficient for the purpose, by her infidelity and wrong-doing. And there are plenty of men

who are hastening on to ruin that have no wife. It is not so much the number of wives that will ruin a man, but it is wrong principles and bad practice.

There are many laws in the bible in regard to marriage, men who ought to be compelled to marry the woman they have done wrong by, and so on ; but I have not room in this little work to enter further into the matter. I intended, at the outset, to show whether polygamy is in harmony with the bible or not, and I think that I have succeeded, at least to the satisfaction of those who wish to know the truth, and those who do not are privileged to worship their own gods.

CHAPTER XII.

BONDSERVICE.

How to regulate capital and labor is one of the greatest questions before the world today. Statesmen of the highest rank declare that it is one of the most difficult of problems to solve, so that both master and servant shall be satisfied and protected in their rights, and so that the wheels of great commercial interests shall not be impeded by the avarice or discontent of either.

Masters have a right to be protected as well as servants, and servants as well as masters, but each in his own sphere of usefulness.

This question, like all others, can be easily enough settled to the satisfaction of those who will believe what the bible teaches concerning it.

Reason dictates that masters have need to exercise proper authority over their servants, in order that their work should go on smoothly and systematically, without being interrupted by strikes; and reason directs that servants have a right to be protected from unjust oppression and abuse at the hands of their masters.

Now, the question is, what are the rights of all? God has given laws to regulate the whole matter; and as he is all-wise, and knows more than all men, his will ought to be our law and guide to direct us in the way of peace and happiness.

It is quite plainly laid down in his word that there are to be two kinds of servants, the bond and the free. There is no subject that is more easily proven than that bondservice is right, and according to the word and will of God, as revealed in the bible; and so is free labor for others. The two are to go hand in hand; and if the one is right, so is the other. But as there is no dispute about free labor I will investigate the proof for bondservice. "Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of

them shall ye buy bondmen and bondmaids. And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen for ever: but over your brethren, the children of Israel, ye shall not rule one over another with rigor" (Lev. xxv, 44, 46). If there were no other proof of the validity of bondservice but this in the whole bible, it would be all-sufficient to prove that it is right, and fully in accord with the will of God, and that it is part and parcel of the law of the all-wise Being, and intended for the benefit of society at large.

The Jews were to buy and sell their own people for bondservants; only they were to be allowed to go free at the end of every seven years. Bondservice is the law of the Old Testament from beginning to end, and it is also the law of the New Testament. There is no teaching in the New Testament that runs counter to or controverts that of the Old on the subject of servitude. "Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself" (1 Tim. vi, 1, 3-5). The apostle's teaching on the subject of bondservice corresponds with that of the Old Testament. The servant that is under the yoke being a bondservant, it is called the doctrine of God; and of course the doctrine of abolitionists must be opposed to the doctrine of God, which it undoubtedly is. The abolitionist is described as proud, knowing nothing, but doting about questions and strifes of words, and destitute of the truth.

These few texts in the New Testament point out the people who are opposed to bondservice, and these people are not paid any flattering compliments. They are dolts, and they cause strife, and they are opposed to the doctrine of God. Of course bondservice must be the doctrine of God, for it is contained in his own word; and the man who will not believe the word of

God, and who will at the same time call himself a Christian, must be an interesting study to men who do believe it. For instance, the ministers of Christian denominations hold missionary meetings to collect money to send the bible to the poor benighted heathen ; and ministers are sent out to tell these poor heathen that it is the word of God, that it is the truth, that it is all truth, every word of it. Now, the solemn question is, Does any man who is an abolitionist believe all the bible? God says in his word, Thou shalt buy them : the abolitionist says, Thou shalt not buy them. We are told by these men to accept the bible as truth, and they are the first to cast a doubt on it and to question its validity. And there is something else that is remarkable about the great leaders of abolitionism. They claim to be very humane, very smart and progressive. The apostle says that they know nothing, but dote about foolish questions which cause strife ; and I have no doubt that abolitionists can call to mind when and where they have caused strife. As a matter of course they will blame others ; for who ever knew a person or party to persist in doing wrong and acknowledge it ? No, no, the blame always belongs somewhere else. We are informed by this self-constituted progressive party that bondservice might do well enough for the Jews, and for the dark ages, but not for so intelligent a people as the abolitionists. They openly claim that they are more capable of making good laws to regulate society than God was when he gave his laws to his servant Moses, some few thousand years ago. They openly assert that polygamy and bondservice are relics of the dark ages. That is nothing more nor less than saying that the bible is a dark and dead book, full of bad laws. O people deceived by the devil, and the devil is the politicians and preachers that dare to advocate principles and make laws contrary to the will and word of God,—do not deceive yourselves, ye shall not escape the just judgment of God, that is so soon to overtake the evildoers. It is, perhaps, of little use to reason with this self-righteous people ; so I will announce to them what shall befall them in the latter days. They shall awake to everlasting shame and contempt. Votes will not save them, armies will not save them, nothing can save them from the judgment except repent-

ance, and an acknowledgment of their errors before all the world, and a ready faith in the word of God.

Ministers of the gospel, and politicians, and governments, all combined, cannot show me a model city ; and I venture the assertion that the more preachers and politicians there are in a city, the more wicked people there are in it. How is this ? It is quite easy to understand it. The minister of the gospel preaches false doctrine, and the politician preaches false politics ; both parties doing their best to overthrow the last vestige of God's laws on earth.

If a man's politics are wrong, his religion will be wrong ; for a man cannot advocate bad laws — laws that are contrary to the word and will of God — and say, I have not sinned.

The ministers of the gospel, and the politicians, are always promising the people some great reform or good thing to come, but it never comes ; but what does it matter, so long as they hold their position, and receive the wages of sin ? The more wicked a nation becomes, the more laws are made,—sure sign. The nations of the earth have been endeavoring to govern the world, for the last eighteen hundred years, by the laws founded on pagan Rome, and we see no likelihood of peace as yet, no, nor shall there be peace while they last ; and yet the ministers of the gospel flatter them, and cry, Peace and prosperity ; we will go on and prosper. So said the false prophets to the king of Israel ; and the king of Israel was angry when the Lord's prophet told him the same thing in derision. People often get angry when they are told the truth, but it is better that it should be told ; it gives them a chance to see their errors, and points out the way to do right. “Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.” In that law there was bondservice ; there were also a great variety of other laws to regulate society, on the highest plane that it is possible for nations to attain to ; so there is no use in nations and people boasting that they can make laws that are better than the laws of God, which are the foundation upon which alone all lasting prosperity must be built. There is no other foundation that can be claimed to be more progressive, except in wickedness. What right has any man to cite a text of scripture, when he does not believe its

teaching? The bible belongs to them that believe it, and not to infidels. If I believed that the bible taught any law that it would be wicked to observe, I ought to denounce it; I should know at once that it was not the law of God; I ought to suspect that God could not be good, and, further, I ought to suspect that there was no such God at all.

Is it any wonder that infidelity is rampant outside of the Christian church, when there is so much within its own borders? Indeed, infidelity outside of the church is, to a great extent, the legitimate offspring of that which is inside of it. A noted infidel outside of the church, not a great while since, stood up and told preachers that they were better than their God, for he believed in slavery, but they did not; that he believed in polygamy, while they did not. Now, which may be regarded as the more infidel of the two, the infidel outside, who rejected the bible because it contained what he construed to be bad laws, or the infidels inside, who say they believe the bible, but at the same time reject its teaching? Let the people judge.

Surely, if good men and angels could look down upon such a scene from the portals of heaven, they would blush with shame and indignation to see the ministers of the church militant desert their colors! Not one of them found faithful to his flag; not one in all the land to stand by the bible, to fight for his God! What has the church come to? a broken reed, which, if you lean upon it, will pierce the heart. What is that we hear from the pulpit? that the bible is true, but its teaching is bad, wicked, corrupting: we are told that the book is of God, but that the doctrine is of the devil. Well did the apostle write of this generation when he said that in the latter times some should give heed to seducing spirits, and doctrines of devils; "forbidding to marry, and commanding to abstain from meats." From such turn away, leave them; fly, or you shall not escape the judgment. "For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many" (Isa. lxvi, 15, 16). Then they shall appoint themselves one head and come up out of the land: for great shall be the day of Jezreel.

CHAPTER XIII.

THE RESURRECTION.

THE resurrection is a subject about which the people seem to know very little. Some believe that the body will be raised ; others discard the idea, and believe that it is the spirit that is to be revived, and taken to heaven ; others, that man has no spirit ; and so on.

Well, mixed up as it is in the minds of the people, I think that we may be able to obtain light on the subject.

A variety of resurrections are spoken of in the bible ; for instance, there is the first resurrection, and the second resurrection, and a resurrection independent of both these.

The first resurrection refers directly to the restitution of the Christian church and the Jews to the Holy Land, to be formed into a kingdom. The second resurrection points to the same people, a thousand years later, being restored to man's primeval condition, when death and hell are to end, be destroyed. These are the first and the second resurrections ; but there is a resurrection besides or independent of these, which we will explain. The first two refer to people in the body, but the third to the spirit of man at the time of the death of the body, when it returns to God and receives a new body of flesh and bone, like unto the body of Christ. "For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (2 Cor. v, 1).

The cloud of darkness which hangs over the people of God on earth arises from the fact that they do not comprehend the state of man's original condition. If the church of God understood man's condition before the fall, it would have long since cleared away the mist which overhangs the subject of the resurrection. Man could marry, and be given in marriage, raise children, live a long and happy life ; the average of which was

perhaps from five to ten hundred years, and then be translated to heaven. It was never intended that man should live always in this world, even before the fall. Reason, as well as the bible, teaches us that this earth could not have held the human family a great many thousand years; there would not be room enough for all generations for ever. Other worlds were created for mansions for man to go to, and this earth was to propagate the family.

The doctrine of the serpent that tempted Eve throws the true light on this subject. It was Adam that told Eve that very interesting story, and Adam was and is the serpent, so called: there was no snake or devil in the matter; for although there was a snake, or snakes, in the garden, there was no devil. Cain was the first devil, and he was not born at that time. Christ said, while on earth, that the first murderer was the devil, and the father of lies. A snake cannot talk. God could make a snake talk, as well as he did Balaam's ass; but it will not do to tell us that God made the snake talk, for that would make God the tempter. Well, since we have cleared the garden of the devil, being well assured that God tempts no man, we have to fall back upon the man and the woman, who could talk. Neither did the serpent lie to Eve; he told her the truth, whoever he was; for man did not die that day that he ate of the tree of knowledge of good and evil. The reason is obvious enough; for Christ was promised that very day, that he should take their death upon himself, and in due time he died upon the cross to save Adam and Eve. "For as in Adam all die, even so in Christ shall all be made alive." "Now the serpent was more subtle than any beast of the field which the Lord God had made" (Gen. iii, 1). The serpent was wiser, more intelligent, than anything or everything that lived in the garden. Dr. Adam Clark said that the serpent was most likely the orang-outang, and ridiculed the snake story; but the good doctor's monkey will not do, for many reasons: one is that it was not the most intelligent animal in the garden; and another is that monkeys do not talk; and a better reason than either is that the descendants of the serpent were to crucify Christ, bruise his heel; and the best of all reasons is that Christ died to bruise the serpent's head, and God would not die to kill snakes and

monkeys. He must have a higher motive than such groveling nonsense, which was, "the wicked will he destroy"; and the wicked hands of men destroyed Christ's body upon the cross, bruised his heel. Christ called the hypocritical Pharisees serpents, a generation of vipers, that is, a serpentine brood from a serpentine stock.

Now, as I have cleared some of the rubbish out of the way, I will show who the serpent is, and what his curse. Man was the only being that was created with the power of speech, and Adam and Eve were the only beings in the garden that could talk; and it was Adam who told Eve that she would not die if she ate of the tree of knowledge of good and evil. Adam reasoned out that fact from the name of the tree: it was not called the tree of evil, but of good and evil. Adam, being wise, reasoned correctly that they would not nor could not die, from the fact that they were to know good and evil. Now, a man when he is dead knows no good, neither can he know evil, and Adam and Eve were to know both; and they realized both afterward, and the whole human family has realized both ever since the fall. How, then, is the serpent a liar, when he told the truth? It was the essence of truth, straight as the needle to the pole. Adam did not tell Eve to eat of the fruit; that was her own individual act, and she gave to Adam and he did eat, he knowing, it seems, quite well what he was doing; for the apostle says that Adam was not deceived, but the woman; and there is no doubt that Adam loved his wife as few men know how, and perhaps as few women deserve to be loved. She was his only social company; she was perfection, in mind and body; she was all that was lovable, beautiful, and comfortable to the heart of Adam. Wherever she was going, so was he, even to the gates of hell, if need be. What will not a brave man do for the woman that has the charms and power to win his heart! Adam was the serpent; he was wise, cunning, subtle, or call him what you will, but you must not brand him as a liar. Cain told the first lie that is recorded in sacred history. He murdered his brother, because he would not be ruled over by him; and when the Lord asked him where he was, he said, I know not; therefore Cain attained to the dignity of being the father of lies. He rebelled against the law and government of God vested in Abel;

therefore, to do Cain justice, we ought to call him the first abolitionist. The will of God was nothing to him ; he would trample over his brother's dead body ; he was bound to rule, even if blood flowed freely.

Now, if Adam was the serpent, there must the serpent's curse fall, and there is just where it did fall, and, in Adam, fell upon all men. "As in Adam all die." Yes, that is just it ; for if Adam had not fallen there would be no death. Death came in through the fall, and has fallen upon all men. There are only two exceptions to the rule : one was Enoch, and the other Elijah. Enoch was a representative man, and Elijah was another. The first was to show us that all men would have been translated to heaven if Adam had not eaten of the forbidden fruit ; the second was to show us that all men, after the thousand years' reign of the saints, and after the last judgment on the wicked everywhere, will be translated to heaven for all future time, and there shall be no more death. The simple solution of the whole matter is, that Enoch and Elijah escaped the serpent's curse. The serpent's curse was placed only on the body of man. "On thy belly shalt thou go"; or, in other words, "Dust thou art, and unto dust shalt thou return." That is, instead of being translated, all men shall go through the grave ; some of the spirits of whom go to heaven, and some are reserved here in what is called hell, to await the final judgment. The bodies of Enoch and Elijah did not go all the way to heaven : they went a certain distance in the air and exploded, or went to dissolution, went into the gases of which they were composed ; for flesh and blood cannot inherit the kingdom of God ; and, furthermore, if every one of us were to carry away a body, the earth would be carried away after awhile, and this planet would be destroyed from under heaven ; and the Lord hath established the earth, and it abideth for ever.

Now, then, we shall get at the resurrection as it should be, and as it is. It is easy to see that good spirits have been going steadily to heaven ever since the first good person went to sleep, or the body died. The body returns to dust, and the spirit to God who gave it, and we are led to exclaim, How wonderful are thy works, O Lord of hosts ! And how insignificant is man ! yet the Lord careth for him, and none of his saints are lost.

What bright world you may go to I cannot tell; where or on what planet we shall meet our beloved friends I know not, but be assured that it will exceed the expectations of all of us, and the Lord will give all spirits a new body of the material of heaven. They shall be clothed upon with their house which is in heaven, a body of flesh and bone, a celestial body. They shall eat, they shall drink, they shall sing the songs of Moses and the Lamb for ever and ever. They may have some active employments, but I do not know; it is not revealed. I go only so far as I can build upon what is revealed. God ate and drank with man; angels did the same: we shall be like them. We can build on that. Blessed hope! when the grim monster is drawing closer, and the heartbeats grow less; when the eyes grow dim: when friends can do nothing but feel the excruciating pain of parting; when the serpent's curse is knocking at the door. He demands his pound of flesh: he must have it, he shall have it; but that bright spirit, washed in the blood of the Lamb, he cannot detain. It has escaped the serpent's curse; it shall mount up, as on the wings of eagles, to the bright worlds above. Blessed hope! It is so much better than the hope of the infidel. All who die do not have their friends around them; some are lonely, desolate and forsaken, persecuted and afflicted. Lover and friend may be far away, and the hideous monster may be calling loudly for the heart's blood. It is at such a time that this blessed hope will serve you well; it will serve as an anchor in the haven of rest.

There is something enchanting in the subject of the resurrection, and for the moment we are liable to almost forget that we are in the body; but we must not lose sight of the fact that the time for rejoicing has not arrived. The battle of truth against error has to be fought, and the victory won, before we shall have much time to rejoice.

"I am the resurrection and the life . . . and whosoever liveth and believeth in me shall never die." So said Christ, and it cannot refer to the body, for the bodies of all die; and it proves, without any further comment, that the spirits of those who do not believe shall die, because hell and death, and all that are in hell, will be destroyed. The wicked constitute hell, and hell ends with them. The last judgment is to take place at the

end of the millennium, which is a little more than a thousand years from the present time.

Then will come the second resurrection, which is the restoration of all men that will be left alive upon the earth to man's original state; and at that time the serpent's curse will terminate, and not before.

The first resurrection will be in the present generation, and will consist in restoring the Jews and Christians to the Holy Land and setting up the kingdom of God, together with the judgment and the coming of the Saviour; after which war is to cease for ever, and trade and commerce will begin to flourish on a better basis. All the people will be restored fully half-way back to the state in which man existed before the fall.

Such will be the effects of the first and second resurrections. But there is no fixed time for the general resurrection, only as the body dies. God is the author of order, and order is heaven's first law. The great Jehovah never had any time set for the resurrection which is to pass souls from earth to heaven, except as stated just above. Let the people expel from their minds forever such nonsense as they have been taught by the Christian church on the subject of the resurrection; for as people are born into the world, so are they borne out of it and into heaven, through the portals of the tomb. And when man is finally restored and will die no more, but be translated, he will go no more regularly to the shining worlds than he does now; only there will be more of them go.

The ministry are where Jonah was when he was in the whale; and if they will not listen to reason and the bible, let them go on to the judgment, when they will awake to shame and contempt. Let them wait till the finger of scorn is pointed at them by the members of their own church, when they shall listen, for God will not be mocked any longer. The judgment shall sit and the books be opened, and these ministers will be called upon to settle up. I would ask them, Whether is it better, to seek for the truth before it is too late, before Christ comes, or be found calling upon the rocks and mountains to hide you from the face of him that sitteth upon the throne, and from the wrath of the Lamb? Do not imagine that all your fine ways will save you, for nothing but the truth will stand in that great

day. You have deceived the people, and not alone the people, but yourselves, and the sooner you undeceive yourselves the better. "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock : and the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell not : for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand : and the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell : and great was the fall of it " (Matt. vii, 24-27). So said our Saviour, and it shows how important it is to have the truth.

The Jews thought they were serving God when they clamored for the blood of Christ ; but that did not save them from the judgment during the siege of Jerusalem, when there were about nine hundred thousand persons butchered within the city walls, and about one million carried captive into all parts of the world ; when their city was razed to the ground and rendered desolate ; when, for the want of necessary food, many children were eaten by their own parents.

Are the gentile Christians so sure that they are any more right than the Jews were ? They had better look to this, and take a friend's advice before it is too late. I say to them, You are not prepared to meet Christ, with all of your mummeries and endless creeds and errors. Christ cannot, nor will he, meet you in peace with a train of churches, all differing, less or more, from one another, and not one of you possessing the whole truth. Do you think for a moment that you can deceive Christ when he comes ? And if you do not believe that he is coming soon, that is as great an error as you can persist in. You must clothe yourselves in the principles of truth, the wedding-garment, in order to be a welcome guest at the marriage of the Lamb. Be advised, and ye shall be kings and priests in the kingdom, and live and reign with Christ in the city of our God, in the new Jerusalem.

CHAPTER XIV.

A NEW HEAVEN AND A NEW EARTH.

SOME parts of the New Testament are written in what we may properly call ambiguous language, and in the hands of an unskillful interpreter, or a corrupt church, may mean anything or nothing. So true is this, that I have known some ministers and people to boast that the New Testament was their bible. They can twist the New Testament to suit themselves and their creed. The Old Testament is one of the plainest and best books ever written, and its language is hard to twist. Its plain truths stand out like a mountain of granite; and the New Testament must be explained by the light of the Old.

“And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the Holy City, new Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband” (Rev. xxi, 1, 2).

We are not to suppose for a moment that this text teaches that this earth is to be destroyed. If this were so, heaven must be destroyed also; and that proves too much, for there would then be no heaven left. There is no city to come down from the clouds and be set upon the earth, for it is shown in the Old Testament that the city is to be built upon its old site, of timber, gold, silver, brass and iron, “and there is to be no more sea.” That is quite reasonable to suppose, that God will change the sea into dry land, so that there will be two more earths, as it were, of the size of the present one, for people to settle on; for two-thirds of the earth are covered with water. God can change the great channels of water into the centre of the earth, and make what seas there are left much deeper, or dispose of the waters so that the very beds of the oceans shall become farming land and a place to dwell on for millions of people. And as man is to be restored to his original simplicity, and live from five to ten

hundred years, it would seem reasonable that God will literally do this great thing. "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. xxi, 3, 4). It is the restoring of the city of Jerusalem, and the final restoration of the earth and of man to their primitive state, that is to be understood; making all things new, "and there shall be no more death." That will do away with the serpent's curse, and do away with the sorrow of the grave: man will no longer have to dig a hole in the ground to bury his best beloved. It is no wonder that John went into a rhapsody of language over the grand restitution, and called it all new. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful" (5).

All our systems of government, our sins and sorrows, and death itself, will all have passed away. That will be new indeed, and that is what it means. The earth will be restored; the bad weeds, the winds, and the tornadoes, will all be changed, yes, all changed back to its original glory.

All that John has written is in corroboration of the sublime prophet Isaiah. Did John take his cue from the prophet? It looks like it. "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner, being an hundred years old, shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the

work of their hands. They shall not labor in vain, nor bring forth for trouble : for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer : and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock : and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord " (Isa. lxxv, 17-25).

If there be any who think that the New Testament does not agree with the Old, let him say how it comes that John and Isaiah agree so well. If any man think that the New Testament teaches different laws and a different gospel from the Old, he is mistaken, blind, and in the dark, being led away with some wind of doctrine that is not good nor wholesome. Christ told his disciples, "Think not that I am come to destroy the law and the prophets; I am not come to destroy, but to fulfill."

But it is a lamentable fact that the Christian ministry teach that Christ came to destroy the laws and statutes of the bible. They, in their wisdom, concluded to tolerate nine out of the whole. They have rejected the seventh day for the sabbath, and set up a sabbath which, according to their own notions, is just as good. Well, we shall see. The Christian world is about to come in collision with Christ and his kingdom, and the kingdom will take all the wind out of them. The enemies of the kingdom will be found groveling like worms of the dust, because they oppose the setting up of the kingdom of God. They claim to be the kingdom of God. Well, if they are, why not let us see the fruits of the kingdom? why not let us see the lion and the lamb lying down together? why don't they live as long as they are to do in the kingdom? why don't they go to heaven without dying, as they will do in the kingdom? why is not sorrow and sighing done away, as it will be in the kingdom? Who will be slower than the ministers of the church to receive the truth? very few. Who will be our bitter enemies? the ministers. Who will talk so exceedingly proudly about the apostolical succession as the ministers? not one. Who are they that sit in the highest seats? the ministers. Who are they that will begin with shame to hunt for the lowest seats when Christ comes? the ministers. Yes, thou art the man! You will then

be minister no longer. Who will then call you doctor, and professor, and reverend, and right reverend? no one. Who will then wake to the greatest shame and contempt? the ministers. Who will point the finger of scorn at the ministers? the people. There is but one last chance for ministers and people. Turn ye; why will ye hold on to the fleshpots of Egypt? Is there anything so very enchanting about the Christian church, that ye should abide by it? Who is it that betrayed that innocent young girl in his flock? the minister. Who is it that went into his pulpit the next Sunday and preached against polygamy? the same minister. Who is it that ran away with that bag of money? the Sunday-school teacher. Who is it that is more vile than these last two? that very precise man, that never does any of these crimes, and yet preaches false doctrine and calls it the gospel of our Lord and Saviour Jesus Christ, which gives a sheep's coat of respectability to a system that is damning poor souls and deluging the world with blood. Who is it that believes that the present Christian church is the kingdom of God? the man that is asleep while he is awake.

When the kingdom of God is fully set up, there is to be no more war; and if the Christian church were the kingdom of God, there would be no war. Who is it that believes there is no war at the present time? the fool. Has not this church had time enough to bring about peace? Eighteen hundred years is a long time to be setting up a kingdom; and to say that it is merely being set up is to admit that it is not set up. Christian-church ministers, where are you now? Your sophistry has found you out, and there is no escape.

"The saints shall judge the world." I invite all the saints to judge whether the gospel according to the Christian church or the gospel according to the bible is the truth. The Christian church teaches that it was a snake, or a monkey, that talked to Eve in the garden; the bible, that it was Adam. The church teaches that Adam and Eve died "that day" in the garden; the bible, that Christ died to save them. The church teaches that God is only a spirit; the bible, that he is both a body and spirit. The church teaches that God is one, two and three spirits; the bible, that he is one spirit. The church teaches that three can be one; the bible, that three cannot be one. The church teaches

that the devil and the fallen angels came out of heaven ; the bible, that Cain, and the sons of God, or the sons of Seth who intermarried with the daughters of Cain, were the devil and the fallen angels. The church teaches that the serpent was the first liar ; Christ, that Cain was the first liar. The church teaches that the Gentile dispensation is a brighter dispensation than the Jewish, and is compared to the sun ; the bible, that the Jewish dispensation was the brightest, and is compared to the sun. The church teaches that Christ was only the Son of God ; the bible, that Christ was the very and eternal Father, as well as the Son ; called the Son in virtue of his office as mediator and redeemer. The church teaches that a spirit, or the spirit of God, is a person ; the bible, that the spirit is not a person ; that it takes a body as well as a spirit to make a person : a spirit is only an entity, not a person. The church teaches that the spirit of man is a part of God ; the bible, that the spirit of man is not a part of God. The church teaches that God will send that same spirit to hell, to be tormented with fire and brimstone, or some equally cruel torment, and never die ; the bible, that no eternal life is promised to the wicked. The church teaches that God will send the spirit of the wicked, being a part of himself, and torment that spirit, and therefore himself, in hell fire and brimstone, or something else, for all time ; the bible, that God will not torment himself, nor yet man, in the flames of eternal hell ; for hell is to be destroyed, as well as the wicked. The church teaches that hell is some place remote from the earth ; the bible, that this earth is hell, or where wicked spirits are reserved for execution and death ; and when the wicked are destroyed out of the earth, there will be no hell : a new heaven and a new earth, but no new hell. The church of Rome, in particular, teaches that a bishop or a deacon is not to be the husband of one wife ; the bible, that a bishop and a deacon may be the husband of one wife. The same church teaches that the Virgin Mary is an intercessor ; the bible, that there is but one mediator, Jesus Christ. Both Roman Catholic and Protestant assert that there are three persons in the Trinity ; God says that he knows of only one Person. The churches say that the kingdom of God was set up when Christ came into this world ; the bible, that it will not be set up till he come again. The church says that

there will be peace, and a millennium, before Christ come ; the bible, that there will be no peace, much less a millennium, before he come. The churches proclaim that they are to judge the world ; the bible, that the saints are to judge the world. The church ministers preach that all will go to heaven, only by different roads ; the bible, that God has somewhat against every one of you, and that, unless you repent, he will remove your candlestick out of its place ; for the candlestick is about all there is left ; the candle has gone out, and God says that you are in his way, you are cumbering the ground : the tares must be weeded out, then he will gather his wheat into the garner, and set up the kingdom over your ashes. The church says that bondservice is wrong ; the bible, that it is right. The church says that polygamy is wicked ; the bible, that it is not wicked ; that it is altogether right and good, and in strict harmony with the will of God. The church says that polygamy is incest ; the bible, that it is not incest. The church is adding to and diminishing from the word of God ; the bible declares that there shall be added unto her the plagues that are written in this book. The church says that the scriptures are of spiritual and private interpretation ; the bible, that there is no scripture of any private interpretation. The church says that no one will know when Christ is coming ; the bible, that the wise shall understand, at the time that Michael stands up, at the time of the end. The church says that the wicked will always live in hell, in torment ; the bible, that "the soul that sinneth, it shall die, it shall be as though it had not been." The church says that man is to cease marrying and giving in marriage at the end of the world, when the earth will be destroyed and all things broken up ; the bible, that the earth abideth for ever, and cannot be moved ; and that man will be living upon the earth, and marrying and giving in marriage, for all time. The church says that they will have no children in the new heavens and the new earth ; the bible, that "They shall not labor in vain, nor bring forth for trouble : for they are the seed of the blessed of the Lord, and their offspring with them" (Isa. lxxv, 23). The church says that it is right to pray in public, in churches and in families ; Christ, that it is not right ; that you are to pray only in secret. The church says that it is right to eat swine's flesh, and the broth of abominable

things; the bible, that it is wrong to do so, and that the eater of swine's flesh, and the broth of abominable things, and the mouse, shall be consumed together. The church says that it is wrong to drink wine, or strong drink; the bible, that it is right: "And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth" (Deut. xiv, 26). The church says that it is right to keep the sacrament, or passover, at any time that she may appoint; the bible, that it is right to keep it only once a year, and at the time appointed. The church says that it is right to put the prefix *Rev.* before a minister's name; the bible, that it is wrong, for it is the name of God. It is used once in the bible—"good and reverend is his name." The church says that the wine which Christ made was not wine, that it was a deception, and would not make people drunk, no matter how much were taken; the bible, that the wine which Christ made was no deception; that it was the very best of wine, and would have made them all drunk if they had partaken of it intemperately. The church says that wine is bad for the stomach; the bible, that it is good for the stomach. Timothy was a teetotaler. Paul, a wiser man, advised him to drink a little wine for his stomach sake, and his often infirmities. The church says that it is wrong to drink wine, or strong drink, which God has told them to do; and yet they will swallow down swine's flesh by the ton, and the broth of abominable things, which God has told them not to do.

All this catalogue of high crimes and misdemeanors is only a small portion of what I could charge against the Christian church of the present day, if I had more room, but space forbids it in this work. There is enough, however, to convict them of wrong-doing, in the eyes of them that wish to see.

"The saints shall judge the world." The saints are now called upon to investigate this heavy charge of wrong-doing, and sit in judgment on the Christian church; and if you find it guilty, condemn it. Remember, the law is laid down for your guidance; that is, the bible is our lawbook: no creed outside of the bible shall be allowed in this court. And if you find that the Christian church preaches and carries out the truth according to the bible, you are to bring in a verdict of not

guilty ; but if you find that she is guilty of all these serious crimes, then you are to bring in a verdict of guilty in the first degree. And I charge all saints, as before the bar of Almighty God, where you and I shall have to stand in this generation, to condemn the guilty and clear the innocent. The most solemn moment for the saints has arrived. You are not called upon to judge a county, or a state, or a nation ; but to judge the world. Remember, your responsibilities are fearful ; not so much because you cannot understand this great question, but because, if you allow your former associations and teachings to bias your minds, you are lost ; you shall go down in the great vortex of defeat, shame and contempt.

If my friends, as well as my enemies, will allow me, I should like to add a few words in extenuation of my conduct in bringing myself so prominently before the world as a prophet and a prince. I have no friends to wirepull for me. I cannot come before the people and say, I take this office simply to oblige my friends. I have only one friend, who is all-powerful to help me, as well as his people, and he is the God of Abraham, of Isaac, and of Jacob ; and he has laid this burden upon me, and I am simply trying to discharge my duty, in my weak way, as best I can.

I have wondered why God did not call some great scholar, learned in all the wisdom of the schools, to fulfill my mission. I have wondered why he did not call some better man ; for I find that I am not an angel, I am human, and expect to continue so while in the flesh. I have often thought that there are so many that surely ought to be better than I am ; but no doubt God knows his own plans best, and no doubt he understands in what manner I am adapted to his purpose, to do his own work for his people. I love the cause with all my heart ; and if any were to ask me the reason, I do not know that I could give them all. Some may say, It is because you think you are to be a king ; but in that they are mistaken : and if God sees fit, when he comes, to call the man that may envy me, I will step down, and be thankful that I have done my best to help to set up the kingdom of God ere I go hence. So here is a fair show for all the saints when they shall come up to Jerusalem. Do not think that I am not in earnest. You can present your case to Christ ;

for he will be there in person, and will talk with his saints ; and if he should appoint you king, I will be the first to take you by the hand, if you will allow me, and heartily congratulate you on your success. There are plenty of people that have more time to enjoy the world than any king ; that is, if he does his duty, and, if he does not, he will soon have all the trouble he wants, and more than he would like to bargain for. Why do not both kings and people be more happy ? Because they do not do right. It is not always the king's fault, or the queen's fault ; not at all. One great trouble with the people is, they do not know what right is, nor what they ought to have. They are deceived by false teachers and corrupt politicians, and so on. There is one thing that the people think they want, and that is, a vote, or a chance to vote ; and when they get in their vote they feel rather pleased over it ; they think they have some power. Well, it is a kind of pleasant delusion, at the time ; but it does neither the voter nor the world in general much good. The leaders reap the harvest, and the voters do the work, and pay their own expenses, and waste much valuable time, and that is about all.

Talk about patriotism to a particular nation, and then prescribe your neighbors, put on prohibitory tariffs to make a few nabobs rich, to the injury of the mass of the people ! I will offer the people a patriotism that is worthy of their best manhood. Be a patriot of the world, a cosmopolitan, a patriot for God, and for his kingdom which is to fill the whole world. Be a patriot to do away with war budgets ; be a patriot for peace ; a patriot to do away with death and hell ; a patriot to make the people sing for joy and gladness of heart, for all the good that the Lord will procure unto you.

CHAPTER XV.

THE LAST GOSPEL.

“AND I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him ; for the hour of his judgment is come : and worship him that made heaven, and earth, and the sea, and the fountains of waters.”—Rev. xiv, 6, 7.

This angel of the everlasting gospel is the same with Michael, David, the prophet like unto Moses, and Elijah the prophet, who is to “turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.”

The Christian church of the present day has no gospel that the Jews will accept, either now or ever ; and, furthermore, Paul clearly shows that the Jews will be grafted into their own olive-tree ; that is, into their own church-and-state, with all its former institutions ; and all Christians will have to accept that or nothing. This is the last gospel that will ever be offered to man, and it is to be everlasting ; it will answer for all time to come : it is the truth, the whole truth, and no gospel (or good news) shall ever exceed or supersede it.

The angel of this gospel was to declare that the hour of the judgment is come ; that it is already arrived. This is the fact that I wish to impress upon the minds of all. This honor have all the saints, Ye are now called upon to judge the world : first, to judge whether the Christian church preaches the truth, or whether I preach the truth. Afterward you are to be brought back to the Holy Land, and formed into a kingdom : then you are to judge in a judicial manner ; and for once, and once only, will God’s people be called upon to execute judgment in the form of a great war, or battle, in the valley of Jehoshaphat. At

this time, Christ will come, on a day that shall be neither clear nor dark, that will be given to his people as a signal, so that they will know the very day when he comes. It is quite necessary for to know the very day on which he comes, for one special reason. The Mount of Olives, in a military sense, commands the city of Jerusalem, and God's people will be holding the forts on the mount; and as there is to be a great earthquake on the day of the advent of Christ, and the Mount of Olives is to be divided asunder, one half toward the north and one half toward the south, and the river of life is to run out from under the sanctuary, or temple; and, if the soldiers were on the mount, they might be destroyed by the earthquake. The day, which shall be neither clear nor dark, will be peculiarly a signal, so that the officers will give the word of command for all the soldiers to come down out of the mount, in order to save their lives; for "precious are the lives of his saints" in the sight of God. The day will be not so dark that they will be unable to distinguish between friend and foe. God's people are to be dressed in white raiment, and they are to have white horses; so they will be readily distinguishable from the enemy. From this it may be understood how carefully planned is everything for our guidance.

There would be no use in entering into a lengthy calculation of the times, at this late date. The day for doing that is past and gone; we are too near to the great event, and the people want something more satisfactory to lean upon. First, they want the truth, and, secondly, they want a sign, and this sign I have already given; but I will now refer to it once more.

The prophet like unto Moses was to give some great sign of his mission, and of his knowledge of the true interpretation of the prophets and apostles, and of our Saviour's own teaching. The tares are first to be gathered out of the wheat, and afterward the wheat is to be garnered in the kingdom of God. Now, what is the fire, and who are the tares? And we read that the tares are to be gathered out of his kingdom, not out of all the world. What the saints and the Jews have a right to claim is the land that was promised to Abraham and to his seed for ever, and that is the Holy Land. The angels will come from heaven, and go through that land, and take certain people out

of their houses, and out of the fields, and they will cause fire to burn them into ashes; and neither the angels nor the fire will injure the good, nor the houses; neither will they do any damage to the trees of the field; but they will carefully burn up the wicked out of the kingdom of God proper. And this fire will not extend to other countries or nations.

The Christian church teaches that the burning of the tares is to be general, and that it will cover the whole world. The great test will prove who knows the truth, and who does not.

God, as well as reason and common sense, demands that the people shall have some proof of a man, and of his mission: and I most humbly submit it to all the people; for "if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken."

The time of the event is not given: it is to come upon the world as a snare. By this I mean that the exact time is not given; but rest assured that in a very few years, at most, it will be announced in thundering tones to the whole world, even in the daily newspapers. This is what is called the sign of the Son of man coming in the clouds of heaven, with power and great glory. Then shall all the tribes of the earth wail because of him. He shall then set the sheep on his right hand, that is, in the kingdom, and the goats on the left; that is, they will be less exalted, or, rather, they will be cast down, for Jerusalem and her people shall be at the head, and no longer tributary.

I have given to the people merely a brief outline of this great subject, and have not been able, within the limits of this treatise, to enter fully into it. Many things that the people would like to hear discussed have been necessarily omitted. The size of the work could have been increased, but I have considered it best not to draw too heavily on people's purses, until they have had some slight chance to investigate the matter that has been brought before them. The bible is in the hands of all the people, and I am satisfied that what has been written will serve to guide the wise in the right direction. Do not look into a church commentary, if you do not want to be led astray, except for dates, and times, and such things. There are many able investigations as to times and dates, and would to God I could commend the church for more. It is enough to

make the heart sick to think that a man's enemies are they of his own house. But I am not discouraged; for it is not alone left to the weak efforts of any man, or any number of men; but if any think that God is going to do all the work, and man is going to receive all the benefit, what a sad mistake will be made! God expects that all good people will put forth their noblest efforts to forward this grand movement, and help to set up the kingdom of God on earth, that his will may be done, as it is in heaven.

Some of my teaching is the wildest kind of wickedness, if the Christian ministers teach the truth; but if the bible teaches the truth, it is the soundest kind of theology. And there I rest my character and fortune, and am willing to fight it out to the end. This is a small work, and will not cost the people much, and the poor among them will be able to procure a copy of it; and we read that the poor of the people shall trust in it. I venture to assert that future ages and nations will admit that there is more sound theology to be found within its covers than in all the books of the entire Christian church.

This is the year of our Lord eighteen hundred and eighty-three, and I say unto all the people that this generation shall not pass away until all these things shall be accomplished. I advise all to believe in God; to believe also in Christ, as the one only Person, and only God, having a body as well as a spirit. This is the first and great commandment: this is the leading question that Judah and Ephraim are to meet on, to part no more. It is of the utmost importance that all things that have been treated of receive the fullest investigation, and that no time be wasted in preparing to enter the kingdom; for neglect may result in being forever excluded therefrom. Only those that are ready shall enter in.

Some may think it strange that I have spent so little time exposing popery, the great three-horned antichrist, the infallible man of sin. What is the use of shooting at a dead carcass? I offer the everlasting gospel to all, and all shall receive a welcome on the same terms, but on none other shall any dwell with Christ in his kingdom. If the people will adhere to dead creeds, and dead churches, it is their privilege to do so for a little while longer. We would not force any to come into the kingdom,

even if we could do so, because none would be worthy of it on such terms.

If the bible teaches that bondservice and polygamy are right, and these things are obnoxious to a certain fastidious class of people, do not blame me for it, but blame the bible, which the church says is the word of God.

I have declared all that the Lord has commanded me in his word. I have kept back nothing, even in the face of public opinion. If I had suppressed a part of the truth, on the ground of policy, I should be like unto the ministers, who find it convenient to believe what is popular, and to cater to public opinion: I should be a liar and a poltroon, and I could not expect Jehovah to stand by me in the trying time of need.

“Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness” (Eccl. x, 17). “Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee! and thou shalt tread upon their high places” (Deut. xxxiii, 28, 29).

What can I say more to the people than I have said in this little book, to arouse the sleeping world to a sense of the great question that we have had before us? “Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.”

Can there be any greater inducements held out to the people to wake up, and try to do all in their power to help on this great cause? You shall shine as the sun in the kingdom of God. Do not allow dead issues to hold you in their grasp any longer. Wake up to the true light, which is to fill the world with blessings and with beauty. Wake up, and help us to carry out the good work which shall do away with sin, do away with death, do away with hell, do away with war, do away with false teachers, do away with corrupt politicians, do away with the

great burden of unjust taxes, and, in short, do away with the reign of the devil, and, in its stead, introduce the peaceable reign of Christ, and the glorious kingdom of God.

I do not come to the people telling them that they will be exempt from all restraint of the law: none but a villainous demagogue would do that. The word liberty is in the mouth of every socialist robber that roams over the earth; who would divide the honest gains of honest men among those who are idle and dishonest, and who would legislate that the provident and industrious classes should labor, and that the indolent and vicious should reap the proceeds thereof, and this under the banner of equality, liberty, government!

Ireland is seeking for liberty, and for what purpose? to set up the pope over the head of the good queen of England. If the queen were the pope of Rome, the Catholic Irish would be content enough. There are people yet living who can easily see through the thin gauze of hypocrisy which but poorly conceals the cry of liberty in Ireland.

When the pope was a king in Rome, there were more beggars to the square acre in that city than in any other city on earth; and if he beggared his own people, what would he do for the idolaters of Ireland? He would curse it, as he has cursed every country under heaven that he has exercised any influence over.

Give us a helping hand to wake up the people. Man has suffered, oh, so much! Give us the weight of your influence, and we can do it. All we need is your assistance, and that we shall get, at least, enough to do it.

Allow me, in conclusion, to say, to all who will follow our faith and fortune, that we shall not be defeated, let our numbers be ever so few. One shall chase a thousand, and two shall put ten thousand to flight. Thank God, I am not dependent on a majority of votes from a blind and corrupt world. We intend to fight out this battle on better principles, and on better promises and with a better covenant; and we cordially invite the people to join our ranks. Come with us, and we will do you good; for God hath spoken good concerning Israel.

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